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DEDICATED TO

THE GENTLEMEN OF ENGLAND.

BY THE

WHITE CROSS LEAGUE

Church of England Society,

Commended to them by

THE LORD BISHOP OF LONDON,

And Edited by

LIEUT.-COLONEL HERBERT EVERITT,

Royal Marine Artillery (retired),

Hon. Secretary White Cross League.

"Ring in the nobler modes of life,
With sweeter manners, purer laws."

PUBLISHED BY THE

WHITE CROSS LEAGUE CHURCH OF ENGLAND SOCIETY,

7, DEAN'S YARD, WESTMINSTER ABBEY, S.W.

1908.

Second Edition.

PRICE ONE SHILLING.

Div. Sch.
291.566
W583
M282
1908

FOREWORDS.

TO THE GENTLEMEN OF ENGLAND.

GENTLEMEN,

In commending this little book to your attention, we desire to explain its object, which is to place in your hands a treatise which may assist you in promoting a higher tone of public opinion on questions of social morality, than that which too commonly obtains amongst men of the world with whom we are acquainted. Many years' experience in the White Cross League has shown us that, even among educated gentlemen, many mistaken ideas, and not a little ignorance, prevail with regard to matters which vitally concern the welfare of the community; and we have found that, in dealing with these mistakes, it is not sufficient to refute them in general terms, or to uphold an obviously higher standard of right thinking and righteous conduct, but it is necessary to face courageously the many arguments and objections which are current among those

whom we desire to influence. In so doing we have endeavoured to go to the root of the matter, and to write quite plainly about things which must not be left *sub silentio*, lest we "but skin and film the ulcerous place, whilst rank corruption, mining all within, infects unseen."

Do not, we pray you, therefore infer that we attribute to our readers the pleas for impurity which we have herein set down, nor take offence at the suggestions of evil which perforce we must submit to your judgment. This book is intended for men who are not ignorant of the ways of the world, and if read by them in a right spirit *to the end*, we trust that it may lead them to the conviction that a high standard of morality is not only possible, but necessary to the well-being alike of individuals, of the family, and of the Empire.

We are, Gentlemen,
Your friends of the
WHITE CROSS LEAGUE.

PREFACE.

BY THE BISHOP OF LONDON.

London House,

32, St. James's Square,

S.W.

EXPERIENCE shows how grateful men, and especially young men, are for a little plain speaking at a critical time in their lives.

Such plain speaking we have endeavoured to give at many great meetings for men in different parts of London, but such meetings need to be supplemented by literature of the right sort, in order that the arguments used, and the facts stated, may be down in black and white.

I know of no better work than the little book to which I write these few words as preface.

I would especially call attention to Chapter II., where the opinions of leading

physicians are arrayed against the wicked suggestions so commonly made to young men, that a life of purity is either impossible or at any rate will lead to loss of health.

I would also call attention to the paragraph on page 79 called "Neomalthusianism," and ask especially for a study of Professor Taylor's pamphlet referred to on the following page.

I feel sure that this book, if read in the spirit in which it has been written, may give many a man warning, inspiration and hope.

A. F. LONDIN.

FEAST OF ST. MATTHIAS,
1906.

"MANNERS MAKYTH MAN."

CHAPTER I.

The Moral Aspects of Purity.

"Ring in the nobler modes of life,
With sweeter manners, purer laws."
TENNYSON.

"No man liveth to himself," and every man's conduct affects, for good or evil, all with whom he is brought in contact. Moral sanitation is much needed in these days, in all classes of society. We have learnt that hiding away our drainage out of sight and out of mind was a process that endangered the health of the household. We are not less modest than our grandfathers because we are more careful to keep our sanitary appliances under inspection, and to let in light and air and pure water; so, too, we are learning, very slowly, that to attempt to keep young people in ignorance of the sexual relations, or preserve purity by artificial restraint, is futile and unscientific. We must

have light, and healthy moral conditions and positive purity of heart and mind and will, to expel and keep out the microbe of moral corruption, and to free life from the contagion of evil influences.

THE MAN OF THE WORLD.

The impure man does not, like the leper, cry "unclean! unclean!" on the contrary, he affects to believe that all men are like himself, and he propagates his uncleanness in the lives of others. He has a "warm" story, or a "smutty" joke for any listener; his friendship expresses itself in helping others to "see life"—as he sees it; and he divides women into two classes, those who affect modesty, and those who do not. If he is, what *he* calls, "a gentleman," with the first class of women he will stop short at what he considers "good form"; as to the second, it is his rule to go as far as she will let him; if she falls, he will keep her in luxury as long as it suits him, and when he has done with her, it matters little to him what becomes of her. Marriage is, to him, a legalized concubinage, with social recognition, varied by possibilities of secret adultery, and terminable by divorce. Fatherhood

may be avoided, if inconvenient; or limited, according to the demands of family and position. He avoids the more vulgar forms of vice, and the unpardonable *gaucherie* of publicity.

The evil influence of this "gentleman" is often more mischievous, because more insidious, than that of the coarse blackguard, who is simply repulsive. His code of morality is so plausible. To him purity and chastity are commendable in *women*. He agrees with us that *his* sister, sweetheart, wife, or daughter, should be above suspicion, but such virtue in *men* he regards as the dream of poets, or the impracticable ideal of the religious moralist. As a man of the world, he holds that young men will sow their wild oats, and settle down as respectable members of society later in life, and that it is an exaggerated sentiment that assumes that harm is done to the mistress, who, having lost her character, is compensated by the comfort and luxury in which she is kept.

We should like to ask him how women can be pure if men are not? and if *his* womenfolk's virtue is to be respected, what class of women are to be sacrificed as "the priestesses of domestic respectability?" Whose

daughters does he demand? Does he seriously affect to believe that any man can sow wild oats, and reap a crop of good corn? Sow oats, and you will reap oats, and nothing else; sow wild oats—and "be not deceived, God is not mocked, whatsoever a man soweth, that shall he also reap. He that soweth to his flesh, shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting." That is God's word, and it is common-sense, and common experience. If he will not believe it, let him go into any hospital, or lunatic asylum, or graveyard, and read between the lines of the words over the bed head, or on the flattering epitaph, or let him ask the cause of much of that lunacy, and he will find God's word stamped in indelible letters upon our human nature—"GOD IS NOT MOCKED."

Let us leave him for a time, while we consider how we can *help* him, and how we can safeguard others from the microbe that has, so far, poisoned his life. What is the cause of the mischief?—*He was wrongly brought up.* He went to school, unwarned and unarmed against the false code of morals, and the false ideas of manhood, which he was left to pick up from some older misguided

schoolfellow; and perhaps he went out into the world with no better code of honour, chivalry, or experience, than that which we hear him enunciate to-day. He is only one of hundreds of good fellows; *good*, in many acceptations of the word, who accept and practise this cynical pessimism. If we put him on his honour he must admit his mistake, for if he holds it unmanly to hit a *man* when he is down, he must see that it is more cowardly to hit a *woman* because she is down. He dare not, in sober earnest, claim that *any* class of women should be sacrificed to what he thought to be the "necessity" of his lust.

If he would resent any suggestion against the purity of *his* womenkind, he must admit the claim of *all* women to the respect of *all* men, for he cannot indicate any exception.

> "I believe that woman, in her deepest degradation
> Holds something sacred, something undefiled;
> Some pledge and keepsake of her better nature,
> Which, like the diamond in the dark, retains
> Some quenchless gleam of its celestial light."

With him, as with so many others, perhaps "evil is wrought by want of thought," and not by want of heart, and in his better mind he will help us to save others from the pit into which he has unconsciously fallen.

Some words of Robert Buchanan are worth quoting in this connexion :—

"We have consistently degraded women, but hitherto, while complacently assuming their inferiority, we have believed in their moral influence, in their divine sympathy. Now, the pessimist of to-day pollutes the tabernacle of woman's soul, and depreciates what was once a temple where all strong men, all men who were sons, husbands, or fathers, might meet and pray. Antigones, Cordelias, Rosalinds, Imogens, are the mere dream of poets. Popular novelists swarm the bagnios of literature with monsters which they label "studies of women." The Rome of Juvenal repeats itself in London to-day, and masculine corruption, male deterioration, is at the bottom of it all. Some good may be done by asking if it is not possible in the face of the grievous social peril, for some few knights errant in the modern sense, but full of the old faith, the old enthusiasm, to remind the world, in the very teeth of modern pessimists, of what woman has been to the world, and of what she may yet become; to keep intact for our civilization the living belief which sanctified a Madonna and a Magdalen; to protect the helpless, to restore the fallen. I for one, at least, look forward anxiously and hopefully for some glimpse of the old chivalry, which set the name of Bayard high as a star in heaven, and made even the eccentric Don Quixote a figure to sweeten human happiness and "brighten the sunshine."

Or, as Tennyson puts it :—

"A stronger race—with hearts and hands
To till the wastes, and moving everywhere,
Clear the dark places, and let in the law,
And break the bandit holds, and cleanse the land."

THE ROOT ERROR.

We say that the gentleman we have pictured was wrongly brought up, let us adduce medical witness to point out the initial mistake:—

"Once more in my sad experience has come before me the deadly effect of human folly in the avoidance of advice to the young. There are some matters, we are often told, that we must not mention. About them the preacher must whisper in the dark, the physician avoid them in the light; parents debar them in the currency of advice to the young, and young men appear to know nothing of them, and so preserve the moral 'unities' of that humbug journey called daily life. Let me speak out for once and ease my conscience. What father, when his son leaves his home, warns him in plain English of what temptation is, of what it means, of what the Quack is allowed to advertise about? How many parents dare to combine decency with common-sense, and to remember that if their sons must know certain things they had better hear them from friends than enemies. Why are they left to fall, and then blamed for results? I ask this question as a medical man, and I know quite well what delicate ground I tread upon in asking it at all. The boy leaving home is warned against debt, against lying, against dishonesty, against every sort of other sin, and then, when one sentence more would save him, body and soul—what is miscalled decency seals the paternal tongue. Ask any physician in large practice if your domestic decency of this sort is not the cause of more disease and death than any three other sins of daily omission."

" Man's virgin heart is like a deep, deep vase;
Let the first water poured therein be foul
And ocean may flow over it in vain,
And never wash it clean; so deep the abyss,
And the stain fastens to its inmost part."—MUSUET.

How important, then, to safeguard our *boys* from incipient corruption.

OUR BOYS.

* Let me quote some words of Dr. Butler, then Head Master of Harrow, spoken at the inaugural meeting of our Society, at Lambeth Palace, in 1883:—

"The question of Purity is closely connected with the sacred cause of education. In dealing with it, you can hardly begin too early. You cannot safely begin even with boyhood; you must begin with childhood."

Dr. Benson, Archbishop of Canterbury, added:—

"I wish to re-echo what Dr. Butler said, only carrying the age he named a little further backward. This work should be commenced not only in what we call childhood, but in the nursery."

To some minds it has seemed that Dr. Benson carried his point too far back, but a

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* The following is from an address by Lieut.-Col. Everitt, to a Conference of Schoolmasters, at Eton, 1900.

little consideration will show that it must be carried back further still.

Once when I was speaking on this point in the north of England, a gentleman in the audience, who was a Registrar of Births and Deaths, said to me after the meeting, "It may concern you to know that of the deaths that occur in infancy *seventy per cent.* are due, in one way or other, to the immorality of a parent." A clean-living and steady fellow, whom I knew and loved, was a victim to a painful malady, and I asked him how it came. "Ah!" said he, with a bitter smile, "my father was a loose fish before he married, and we are all like this." What a heritage is left to unborn generations by the "loose fishes" of the community!

It is not only in physical life that the taint of heredity has to be reckoned with. How much of the temperament and disposition of boys is unconsciously inherited; and knowing what we know of the standards of morality prevalent among "men of the world" of our generation, can we reasonably expect that boys shall be entirely free from the heritage of moral poison which finds its way into every community in this land?

As to schoolboy morality, there are some questions commonly asked.

How should a boy be forewarned against the dangers accompanying the incipient growth of carnal appetite, and against the class of temptations that he will have to encounter from some school companionship?

Should he be to any extent instructed as to the laws of birth, or procreation? and if so, to what extent? when, and by whom?

When we consider the age at which appetite *begins* to assert itself, and knowledge of some sort *begins* to be acquired, we find an answer to some of these questions which we are reluctant to admit. "Resist *beginnings*, all too late the cure, when ills have gathered strength by long delay."

"There is one course only to be taken. That is to prevent, obviate, mitigate, expiate—to the utmost. It is the parent's place to give a warning before ever the boy leaves home for his *first* school" ("Christ and His Times," p. 103. Dr. Benson).

Unfortunately this duty is, and will be, much neglected. Many fathers feel the impossibility of speaking to their sons at such an early age, and know not what to say. I suggest that the "White Cross League" supplies a helpful way out of this

difficulty in its Papers for Boys,* which it desires to place in the hands of *parents* and elder friends for use at *their* discretion. The father or friend may *lend* one to his boy to read *and to return*. When it is recalled he can ask the boy whether he understands. The lad will probably be too shy to answer, but the ice will have been broken, and the father or friend can now gently add what he thinks right. I can fancy such a man saying, "I want you to make me a promise, and I will make you one in return. Promise me that whenever you are in any such trouble as that book refers to, you will tell me, or write to me, without fear. Trust me to understand, and to keep your secrets, and I shall always have sympathy and help for you. Remember that we all have to meet temptations and troubles, that I have had just the same myself, and shall know yours, and feel only most kindly." Is that an impossible or a mischievous line to take?

As to instruction, I doubt whether it is wise or necessary, in most cases, to give definite physiological teaching very early in

*"Letter to a Lad," and other Papers for Boys. Published by the White Cross League, 7, Dean's Yard, Westminster Abbey, S.W. Price 1d.

life; yet knowledge *has* to come, and the channel through which it *first* comes should be a pure one. It is necessary to keep pace with the growing intelligence of the child, for the God of Truth can never be served by lying to His little ones. How many boys distrust their parents, and practice concealment from them, because they have detected them in imposing upon their ignorance, telling them fantastic lies, in response to such natural questions, for instance, as "where did baby come from?" Flowers and domestic pets teach their own lessons of maternity and parentage, and these, as they occur, must be allied with a realisation of the sacredness of God's processes of reproduction.

Again, impurity is a *personal*, not a sexual difficulty in a *boy*, and must be treated as such. When he ceases to despise girls it will be time enough to teach him what respect for sex implies; meanwhile there is much to be done to preserve his purity. Medical men tell us that they are not sufficiently consulted at early stages, and could often advise parents, and speak to, or treat boys, so as to prevent precocious tendencies to evil, and strengthen them

physically and morally to meet their difficulties. The doctor is seldom consulted until the mischief has begun. Circumcision is recommended, and practised with advantage in many cases, to insure cleanliness, and prevent local irritation that is a common source of incipient impurity. I leave this subject to the physicians, from whom we have much to learn which will greatly help us.

Mr. Le Gros Clark, F.R.S., late President of the Royal College of Surgeons, has told us that the experience of medical men concerned with schools, points to the fact that the evil habit of self-abuse prevails among schoolboys to the extent of eighty per cent. of their number. Now, the more one considers the insistence of the appetite, and the conditions of school life, the less one is astonished, or alarmed, at what at first appears an appalling statement. At an early age the will-power is not so rapidly developed as to entirely outweigh the animal propensities, and a miscalculation of the relative forces of animalism and restraint may lead us to treat lapses from purity as if they were exceptional, rather than to anticipate them by merciful and sympathetic precautions. Surely we need to encourage boys to *overcome* evil, rather

than to frighten them into dangerous secrecy by over severe treatment in case of detection.

More is said to boys about the iniquity of impurity, than about the way to avoid or conquer bad habits, and how to wrest victory from present defeat. Such suppressive treatment may be followed by a revelation of some terrible and unexpected case of abnormal wickedness that should have been made impossible by more judicious precautions.

The more we can win the confidence of our boys, and show our trust, the better will be their response, the higher their sense of honour, and the more effectual their co-operation for good.

Our boys are the young recruits in the battlefield of life, treat them as such. They are frightened, they are wounded, they are in danger of defeat; but we can inspire them with confidence, stiffen them with good companionship, leading, and example; let them feel that their courage is called for, though we do not expect a veteran's strength, in short, *lead* them to victory in the battle of life.

> "'Tis life, whereof our nerves are scant,
> Oh life, not death, for which we pant;
> More life, and fuller, that I want."
>
> TENNYSON.

OUR YOUNG MEN.

We come now to the youth who is leaving school and going to College, or to begin his career in some profession, and here we come to the "Mauvais Pas" referred to in the third chapter; but the question we have now to consider is, how far is it one man's duty to interfere with another's liberty to live his own life?

Is it not enough that we should endeavour to lead a respectable life ourselves? May we not do more harm than good if we try to interfere? Why should we take the responsibility on our shoulders? We do not claim to be so immaculate that we can throw stones at others; besides, we shall incur the danger of doing what Professor Dowden so well describes as "splashing mud with the ill-handled besom of reform." "You will burn your fingers if you try to snuff another man's candle with them." Truly, but if his candle *needs* snuffing, snuff it, *though* you burn your own fingers. Use your besom well, sweep clean, and leave no mud to splash. Do not wait until you are "good enough,"—that may never be. "Assume a virtue, if you have it not." Which, by the way, did not mean that the adulterous queen was to *pretend* to be

virtuous, but that she should behave like a good woman, and so become one. It is no case of throwing stones, it is a question of sympathy and help. The responsibility is already on our shoulders, and we cannot shirk it by shutting our eyes to the fact. We cannot harm the lad, if we go the right way to help him. It is not enough to go our own way, passing by him that is in danger of falling among thieves. If you saw a man drowning, or in danger of being burnt alive, you would risk your life for his; and this lad is in great danger of being drowned in the flood of evil custom, and being burnt in the fire of passions and lust. The question for us is not, *will* we help him, but *how* shall we do it?

"The common problem—yours, mine, everyone's—is, not to fancy what were fair in life, provided it could be; but finding first what may be, then find how to make it fair, up to your means."—R. BROWNING.

When you have pulled the beam out of your own eye, you will see clearly to pull the mote out of your brother's eye. Having true ideals of human nature, and love, and marriage; and having positive, active purity of heart and life, you will leaven the mass of corruption around you, expelling impurity by

the force of a better passion, and the example of a higher life. Overcome the evil with good. Fill up life with "whatsoever things are true, honest, just, pure, lovely, and of good report," thinking and doing what is virtuous and praiseworthy, then there will be no room left for evil to find a footing.

John Ruskin says:—

"It is the gradual increase of the imaginative faculty which exalts and enlarges the authority of the passion, until at its height it is the bulwark of patience, the tutor of honour, and the perfectness of praise. You will find further, that as of love, so of all other passions, the right government and exaltation begins in that of the imagination which is lord over them; for to *subdue* the passions, which is thought so often to be the sum of duty respecting them, is possible enough to a proud dulness; but to excite them rightly, and make them strong for good, is the work of the unselfish imagination. It is constantly said that human nature is heartless. Do not believe it. Human nature is kind and generous, but it is narrow and blind, and can only, with difficulty, conceive anything but what it immediately sees and feels. People would instantly care for others as well as themselves, if they could imagine others as well as themselves."

When the devil found the house empty, swept, and garnished, he came back with seven other evil spirits; and the last state of that man was worse than the first, so it is not

enough to cast out the impure spirit, the life must be filled with the good.

Applying this principle to the matter in hand, we see that Ruskin's ideal needs practical application. Human nature not only needs self-control and the expulsion of evil tendencies, it needs also the impulse of right ideals in practical shape, *i.e. active* purity, by which we mean a force expressed in conduct; love in place of lust; love in all its aspects:—

"For indeed I know
Of no more subtle master under heaven
Than is the maiden passion for a maid,
Not only to keep down the base in man,
But teach high thoughts, and aimiable words,
And courtliness, and the desire of fame,
And love of truth, and all that makes a man."

TENNYSON.

"Love comforteth, like sunshine after rain;
But lust's effect is tempest after sun.
Love's gentle Spring doth ever fresh remain;
Lust's Winter comes ere Summer half be done."

SHAKESPEARE.

Yes, love in *all* its aspects, of which "the maiden passion for a maid" is but one of the best. A man's love for his mother and sisters should be the first strong impulse to

inspire respect for their sex, and his love for men, his family, his friends, his companions, should impel him to protect the weak, and to support the honour and chivalry of the strong.

That is the knighthood of the "White Cross."

"THE WHITE CROSS MAN."

Under this title we published a biographical sketch of a living example, shewing what had been done by a member of our Society filled with a desire to help those about him, and it will be noticed that he started with the right conception of "Who is my neighbour?" taking it to mean those nearest and most closely brought by circumstances under direct influence. It need hardly be said that he did not boast of his own doings, but we put his experiences in the first person for convenience, and as a concrete example we quote it here.

AT SCHOOL.

I was brought up by a bachelor uncle who is a squire, and lived in the heart of the country.

I went to a big school, also in the country.

Our head-master, I can now see, thought deeply about the matter of purity. He was a keen judge of character, and used to pick out the good fellows in the different classes and make them feel that he trusted them to keep things sweet and clean (*e.g.* in conversation).

The "Sixth" he especially trusted in this matter, and by trusting us he made us trustworthy.

We had power to punish severely. If a boy would not amend his ways he was requested to leave the school. I remained at that school until I was nineteen, and was in both the XV. and the XI., of which latter I was captain.

My uncle then persuaded me to settle down with him, and help him to look after the estate.

AT COLLEGE.

Thus it came to pass that I was nearly twenty-one when I went up to Oxford; two years older than the average "fresher," for which I am now very thankful.

I was heartbroken when I saw the poor girls in the streets, who ought to have been happy women. I had never thought about

the subject before, so the shame of the whole thing came upon me at once. A friend at another college told me of the Purity Society which had just been started in the University, and which was making men think of the misery which they were helping to cause if they thoughtlessly drifted into vice.

The meetings seemed to put new heart into me, for they showed me that the same thoughts were burning in other hearts that had also troubled me, and that if we all did our best, things might be pulled a bit in the right direction, even in our short time at Oxford.

There was a good deal of room for improvement in many colleges, not least in my own; however, we used whatever opportunities we had to make men think. A good many men stuck to what was right, and the conversation among men of our year began to improve.

About this time a very talented "fresher" came up from —— School; he was a splendid influence among the boating men, as he rowed in our eight. I was a cricketer and footballer, and helped to get at those men. We looked after the "freshers" and helped to get them into good sets. Then at my

friend's suggestion we managed to do another good stroke of business, by smashing up an old Wine Club, which was a source of corruption. The club was in the hands of a few men of fast life, who got "freshers" into it, and led them into bad ways; so we started a Social and Literary Club, and asked all the decent fellows in the old Wine Club to belong to it. They were disgusted with the tone of the other, so they deserted it in a body, and it came to a sudden end. When my friend got into the College eight, and I became captain of the College eleven, naturally we had more influence, and used it quietly as well as we could. No "fresher" seemed in danger of getting into a bad set without having the right side put before him quietly by one of us. A great school friend was now a scholar at —— College, and we started a "School Lunch" every Sunday, so all the men from our school met once a week, and I think that "School Lunch" was the salvation of two or three men. Some of us thought we might do something for the slums of Oxford, so we got leave to open a Games' Club for rough lads. Our principle was always to have one of our number in each room; playing draughts, or teaching boxing or gymnastics downstairs.

This put an end to bad language. We got a Secretary in each college from which our workers came, and each college took a night in turn. I then got a Bible Class of our young fellows from the Games' Club, and tried to teach them what a man should be like.

IN THE COUNTRY.

I now began to see that I might be useful during the vacation with our country lads, so I changed my dinner hour, and played cricket with them, instead of practising it in my own time. Many of these men were mill-hands, and though at first they guarded their tongues in my presence they soon began to try on the old talk. I was able to check this a little, but when I found one or two incorrigible I got the Committee to pass a rule against bad language, and we put it in force. I soon found out who were the decent fellows, and got them to carry out the rule while I was away at Oxford, so we managed to keep the language decent. The cricket ground was at some distance, so I made opportunities in the walk home to get talks with many of the men, and did what I could with them.

AT OXFORD HOUSE.

I was five years at Oxford. Meanwhile the Oxford House at Bethnal Green was started, so I went there for the greater part of the Long Vacation, and helped to start, and did what I could at their Working Men's Club. There I had many opportunities of putting the White Cross Obligations (which had helped so many men in Oxford) before the men at Bethnal Green.

* * * * *

AFLOAT AND ASHORE.

Here the personal narrative ends abruptly, but we have since heard from time to time of the good work which the "White Cross Man" has been, and is still carrying out, in one of our important Colonies. We have heard of him in the cricket field with our friend Tommy Atkins, with whom he is deservedly a prime favourite; and we have heard of him from the forecastle of merchant ships which call at the port where he lives, chatting with the seamen and helping to civilize their rough lives. We have heard of him helping to carry on clubs and institutes for men and lads. We hope to hear of him again and again, for he is known

and valued by more than one of our members with whom he is happily associated in their good work. Our readers will wish him God speed in his useful life, and feel that while we can count such men amongst us, any help and support which we can afford to give through the agency of our Society will be well bestowed.

The obvious moral of this true record is :—

"GO AND DO THOU LIKEWISE."

Men's temperament and circumstances differ so widely that a concrete example like this may be taken rather as indicating general principles of action, than as applicable in detail in every case.

"Only this my mind gave me, that every free and gentle spirit ought to be born a knight, nor needed to expect the gilt spur, or the laying of a sword upon his shoulder, to stir him up, both by his counsel and his arm, to serve and protect the weakness of an attempted chastity."—MILTON.

We need to encourage young men, by helping them to remember that temptation is not sin ; that

"Men may rise on stepping stones of their dead selves to higher things" ;

and that

"The sin that practice burns into the blood, and not the one dark hour which brings remorse, will brand us after of whose fold we be."

Men would help others, and help themselves more effectually than they do, if they realized that the surest way to victory over the flesh is unselfish active respect for the purity of others.

This "quality of mercy is twice blessed; it blesseth him that gives, and him that takes." Let us at least try to inspire men who have been beguiled by the false conventions of social custom, to face the truth, and to act up to the golden rule which every gentleman accepts, and "do to others as they would have others do to them"—and to *theirs*.

"Each deed that carried shame or wrong shall be the sting
Which drives me higher up the steep of honour
In deeds of duteous service."—MILTON.

CHAPTER II.

Physical Aspects of Purity.

"The opinions which suggest or permit unchastity are absolutely false."

Sir W. R. Gowers, M.D., F.R.S.

It is, not uncommonly, said by men of the world that continence is commendable as a feminine virtue, and, perhaps, as a "counsel of perfection" for men, but that, generally speaking, it is not to be expected in unmarried men nor to be cultivated in the married state.

It would not suffice to assure them of their mistake in both cases, if we were not able to produce overwhelming expert evidence in proof of our assertions that complete continence in the unmarried, and absolute self-control in married life are the natural conditions of human sexual relations at their best.

MEDICAL OPINIONS.

The Value of Early Training.

"The youth whose ideal of womanhood has been formed on that of his mother and his

sister is almost safe against his lower passions, for he instinctively recoils against lust as a dishonour to them. The power of controlling the lower impulses in all directions is given to the higher inhibitory parts of the brain, and it can be strengthened by practice and cultivation. Such cultivation of all the higher controlling powers is a duty laid on all reasonable men. . . . .

If the best of mankind had not practised 'self-control' over lower desires, civilisation and a higher human life would have been impossible."

T. S. Clouston, M.D.

"My own opinion is, that where, as in the case with a large number, a young man's education has been properly watched, and his mind has not been debased by any vile practices, it is usually a comparatively easy task to be continent, and requires no great or extraordinary effort; and every year of voluntary chastity renders the task easier by the mere force of habit.

Our object ought to be to preserve a pure and healthy mind in a pure and healthy body. Judiciously-directed training and

exercise of *both* towards this definite object would, I am sure, in most cases, reduce the difficulty of living a chaste life to a minimum, and, indeed, render the conflict rather a proud and thankful sense of self-command than an arduous struggle."

WILLIAM ACTON, M.R.C.S.

CONTINENCE *v.* INCONTINENCE.

"To us medical men especially to those of us who have lived so long and have seen much of the severer evils of the social world, the story is one of almost everyday experience. Thus health is destroyed or broken, the physical strength and bodily vigour is thus so sapped and undermined as to reduce it to a condition of disease or of premature senility; and the almost invariable confession is that all has come from the one evil habit—the habit of solitary sin, learned and contracted at school, and not discontinued even in later and more mature years, until at last it has become the one absorbing and uncontrollable passion of life."

C. G. WHEELHOUSE, F.R.C.S.

"There are no organs so much under

control as those of generation. Their functions are neither directly nor indirectly in the least essential to life—scarcely even to the well-being of the body. The functions of the testicle, like those of the mammary gland and the uterus, may be suspended for a long period; and yet its structure may be sound, and capable of being roused into activity. In this respect, its qualities peculiarly adapt it for subserviency to man's moral nature."

SIR G. M. HUMPHREY, M.D.

"Continence is possible, and not only compatible with, but conducive to health. The experience of many will prove both these assertions; but I go further, and I maintain that continence is the only healthy and normal state in youth, and that, when maturity has been reached, those who have led a continent youth will be able to bear the trials of life and undergo its work far better than those who have not; while they will transmit to their descendants a stronger constitution than will those who have spent their early and immature powers in a way Nature did not intend, and thereby enfeebled their whole system."

I. K. BARTON, M.D.

"Of those who win their way to strict continence during their unmarried life, a few do so because they can command their thoughts by a strong effort of will, and can determinately apply their minds to other subjects, but the majority win their way out of the distress by remembering that this is the only warfare where victory is won by flight.

"Those who come complaining of the restlessness and irritability produced by continence, and hope that the medical man will prescribe the remedy which they desire, are more eager to find an excuse in the sternness of the struggle to justify their indulging their sexual desires, than they are earnest in endeavouring to control them. Such, before they yield, their medical adviser should earnestly urge to make a trial of rational treatment. Better than any one else, he can explain how it is that it is the half-continent who are subject to this constant irritability of the sexual organs, and that it is they who, from unshunned excitement, must suffer from an excess of seminal secretions and its results.

"On the other hand, it is the strictly continent men who keep themselves healthily occupied in mind and body, men who, when

attacked by imperious sexual desire, simply sally out, and seek in exercise a change of surroundings; to such as these the secretion of semen is soon only sufficient to be easily got rid of by an involuntary emission during sleep once or twice a month, a state of things which is perfectly natural."

W. H. A. JACOBSON, M.A.

"I would remark here that, notwithstanding very strong assertions to the contrary, the argument that, if marriage cannot, for various reasons, be carried out, it is, nevertheless, necessary, upon physiological grounds, that a substitute of some kind should be found, is altogether erroneous and without foundation. It cannot be too distinctly stated that the strictest temperance and purity is as much in accordance with physiological as moral law, and that the yielding to desire, appetite, and passion, is no more to be justified upon physiological or physical than upon moral or religious grounds."

D. S. BEALE, F.R.S., F.R.C.P.

"The argument in favour of incontinence deserves special notice, as it purports to be

founded on physiology. I have been consulted by persons who feared, or who professed to fear, that if the organs were not regularly exercised they would become atrophied, or that in some way impotence might be the result of chastity. This is the assigned reason for committing fornication. There exists no greater error than this, or one more opposed to physiological truth. In the first place, I may state that I have, after many years' experience, never seen an instance of atrophy from this cause. I have, indeed, met with the complaint: but in what class of cases does it occur? It arises in all instances from the exactly opposite cause—early abuse: the organs become worn out, and hence atrophy arises."

W. ACTON, M.R.C.S.

"We have heard that it is a common idea that it is impossible to reach the age of maturity without giving full vent to the passions which naturally arise in the human body, and that so common is this course, so intensely tempting is this course, and so seductive and overpowering is this course, that a great many find it impossible to resist it, and so it is given way to.

"It is also said that it is unnatural not to give way to it, because what are the various organs in the body given to us for, if not to be used and to perform the functions and carry out the duties for which they are ordained? That looks very specious, and seems at first sight a measure of philosophy very attractive to the selfish and the indulgent, and the foul-minded.

"Let me tell you from the aspect of physiology and good medicine that that is a mistake and an error, and that it is not necessary for any young man to use those organs which perform these functions in the same way, and with the same activity as the organs that perform the other functions that go on in the body. This statement is based on the principle of true physiology, and upon past experience of those principles. These are physiological facts from which there is no going back, and they answer the very seductive philosophy which the ignorant and unlettered young man of the present day puts faith in. There is no excuse, no requirement of nature, no overpowering necessity for the gratification of these human passions."

SIR DYCE DUCKWORTH, M.D., LL.D.

"The assertion that a life of purity is hurtful to health is, according to our experience, unanimously expressed, completely false."

NORWEGIAN FACULTY OF MEDICINE,
CHRISTIANA UNIVERSITY.

"Strange is it to think that this malady (syphilis) rivalled in its total capacity for wrecking human happiness, and health, and life by no other . . . is formidable by reason of our limited power over it. There is but one way by which it can be prevented, a method not only possible, but sure, and open to all. It is the certain prevention secured by unbroken chastity. . . The opinions which on grounds falsely called 'physiological' suggest or permit unchastity are terribly prevalent among young men, but they are absolutely false. They rest only on sensory illusions, and are illustrations of a maxim I have often to impress on sufferers of various kinds, 'There are no liars like our own sensations.' With all the force that any knowledge I possess, and any authority I have, can give, I assert that this belief is contrary to fact. I assert that no man ever

yet was in the slightest degree or way the worse for continence or better for incontinence. From incontinence during unmarried life, all are worse morally; a clear majority are, in the end, worse physically; and in no small number the result is, and ever will be, utter physical shipwreck on one of the many rocks, sharp, jagged-edged, which beset the way, or on one of the many banks of festering slime which no care can possibly avoid. They are rocks which tear and rend the unhappy being who is driven against them, when he has yielded to the tide of passion; they are banks which exhale a poison for which no true antidote exists."

SIR W. R. GOWERS, M.D., F.R.S.

"Patients ask you about sexual intercourse, and expect you to prescribe fornication. I would just as soon prescribe theft or lying or anything else that God has forbidden. If men will practice fornication or uncleanness, it must be of their own choice, and on their sole responsibility. . . . Chastity does no harm to mind or body; its discipline is excellent. Marriage can be safely waited for, and among the many

nervous and hypochondriacal patients who have talked to me about fornication, I have never heard one say that he was better or happier for it."

SIR JAMES PAGET, BART., D.C.L., LL.D., F.R.S.

SELF CONTROL.

"We must strongly urge that, in order to secure vigour and healthy development in early youth, the reproductive organs must be kept in a state of quiescence; and that under no conceivable circumstances can we regard illicit intercourse at a later period of life as anything less than an unmitigated evil."

J. MASON, M.B., M.R.C.S.

"In this age, with its hurry and competition in all walks of life, young men who want to hold their own need a surplus stock of energy, an abundant 'staying power,' and a careful husbanding of their vital resources. They need to order their lives so as to obviate any predisposition to break down anywhere, and to guard their weak points. Physiologists, parents, and teachers have

discovered that there is no such adjunct to sexual self-control in youth as outdoor games. Through them the procreative energy is transformed into muscular force, just as motion is transformed into electricity in a dynamo.

"The persistent non-practice of self-control, not only in deed, but in thought and feeling, often results in trains of thoughts so morbidly strong that they come to dominate the mind, and cannot be beaten off . . . . Such a state of mind and feeling leads to perverted sexual practices sometimes, and in other cases such perverted practices cause this morbid state of mind. In regard to such practices science is absolute and stern in its condemnation. Nothing but evil consequences result to body and mind from them. The perversion of any natural function is followed as surely by future pain and misery as putting the hand into the fire is."

T. S. CLOUSTON, M.D.

"Nothing tends so much to increase the desire as the continual direction of the mind towards the object of its gratification, whilst nothing so effectually represses it as a

determined exercise of the mental faculties upon other objects, and the expenditure of nervous energy in other channels."

W. B. CARPENTER, M.D., F.R.S.

(*See also Chapter IV.*)

A PARTING WORD.

BY A RETIRED PHYSICIAN.

"This book may be read by some whose health has been more or less shattered, and their will enfeebled, by indulgence in some form of sexual vice. If they really wish to be freed from the bondage of these habits, and to regain their self-respect, there is no need for despair, though the struggle may be long. Whatever their failing, whatever their symptoms, they may be sure that any experienced and honest doctor will be familiar with them, and give common-sense advice. Let them abhor secrecy and quackery, and if they cannot secure other proper advice, let them write to the Secretaries of the White Cross League."

QUACKERY.

All of us have seen advertisements, or have had papers thrust into our hands, dealing

with "Nervous Diseases," etc. Now if one wants to get *false* information about one's-self, these quacks are the people to go to. Their trade is to terrify men with the idea that they have got all sorts of terrible diseases, and then to extort money for their cure. For this end they try to convince their readers that the ordinary symptoms of growing manhood are signs of terrible disease, and that consumption and early death will follow.

The game of these impostors is clear enough; they know that the ordinary individual will not consult them and consent to pay them the large sums of money they want to extort unless they can work upon their ignorance, their credulity, their fears, and their imaginations.

The following will show how they "bleed" a man when once they have got him into their clutches :—

I. £5, £15, £20, and even £50 was paid for one "specific."

II. £25 was charged for a battery proved in Court to be worth only 7s. 6d.

III. £90 was extorted for treatment and medicine proved in Court worth no more than 25s.

IV. A man was told he could never marry, and was charged £5 for the advice. He had at the time a large, healthy, and growing family at home.

It would be easy to multiply instances of this kind. *Remember that genuine medical men never advertise.*

N.B.—The name of every qualified medical man, his address and qualifications are to be found in "The Medical Directory" which almost every druggist keeps for reference.

QUACK ADVERTISEMENTS.

In spite of the above warning, which has been repeated again and again by the White Cross League, it has been found that even intelligent men who have read such warnings have been beguiled by the clever and specious deceptions of plausible and self-styled "specialists." It seems therefore necessary to add some further cautions, lest some of our readers should still conclude that the one particular specialist in whom they are disposed to believe, is the exception to the general rule under which quackery is condemned. For instance, an apparently innocent advertisement, covering a whole page of *The Times*, and other leading papers

appeared, in which the names of many of the most eminent members of the medical profession were cited, in large type, in approval of an infamous quack business afterwards exposed in a court of law. This clever feat was achieved by the simple process of buying up the genuine apparatus of a poverty-stricken inventor, which had deservedly received the approval of the medical profession. These genuine appliances were added to the impostor's stock-in-trade, and the medical testimonials to *their* efficacy were exploited as if referring to the whole of the iniquitous business.

BOGUS DIPLOMAS, &c.

Another dodge is to make use of such titles as "Dr.", "F.R.—S.", "Governor of the ——— Hospital," "President of the ——— Society," "Fellow of the ——— College," &c. Here is a specimen: a man whom a Coroner's Jury convicted of having driven a patient to insanity and suicide by extortion and threats of exposure.—"Dr. ——— of the Lock Hospital, Member (*sic*) the College of Physicians and Surgeons, F.A.S., F.R.A.S., F.S.A., St. Mary's, King's College, The Lock, and St. George's Hospitals, Member

of the National Academy of Sciences, Fellow of the Imperial Institute of France, Externe Venereal Hospital, Member (*sic*) de la Société de Medicine, Rouen." This man, after conviction and imprisonment, changed his name and address, and resumed his lucrative business elsewhere.

BOGUS TREATISES.

The enormous success of "literature" of this kind may be estimated by the numerous and costly advertisements which appear regularly in certain magazines and periodicals. Here is one :—

"Medical Electricity, by ——— President of the British Association of Medical Electricians, &c., &c." The author was warehouseman in a fancy goods business. His ignorance of the most elementary principles of electricity was displayed alike in his "treatise" and in the so-called "electric" goods sold, at enormous profits, to his many dupes.

The "British Association" comprised his own shop girls, but he continued to do a great trade in bogus electric belts and other appliances until finally exposed in a law court. It would be futile to multiply

examples. One would think that they stood self-condemned, were it not that we are still having to rescue men from the road to despair into which they are being beguiled by such means.

QUACK CONJURING.

It would take too much space to expose the many varieties of quack conjuring, and the ever new and ingenious tricks which are being continually devised, so a general note of warning must suffice. Our readers may be misled by references to Royal Societies, and famous Hospitals and other genuine Institutions ; they should remember, however, that subscription to an Institution may be a good advertisement, and not necessarily a guarantee of genuine philanthropy, or of medical competence. The "White Cross League" has been at some trouble to prevent its own name being exploited to cover objectionable publications. Bogus degrees may be bought abroad, and some of the so-called "Colleges" and "Institutes" are nothing more than the shops and offices of the soi-disant "doctors" and "professors." Every new discovery and invention is liable to abuse, and such words as Electricity, Massage, Manicure and

the like, are in danger of misappropriation by impostors who trade upon public ignorance; but there need be no real difficulty in distinguishing between the true and the false, if the public will take counsel with those whose position in the world of science justifies confidence. We cannot better close this unpleasant branch of our subject than by quoting some genuine medical advice upon it.

The North of England Branch of the British Medical Association forwarded the following resolution to the magistrates and newspapers of the district, inviting attention and publicity:—

"Inasmuch as the evidence is before us, that the newspaper notices, the pamphlets, books, and handbills, issued by advertising quacks on the subjects of 'Nervous Debility,' 'Courtship and Marriage,' 'The Philosophy of Life,' and such like, are most injurious in their teaching, and most debasing in their moral tendency—suggestive of impurity, and giving false notions of health—it is our duty to warn the public, and especially the young, against those who pretend, under the garb of philanthropy, to minister in some secret way to the physical and moral well-being of their fellow-men. And, further, to point out, that Health, Energy, and Manly Vigour are best maintained, and if lost through vicious habits, best recovered, by self-restraint and purity of life."

The conclusion to which we are brought is this: If a young man is in doubt as to his own ability to deal with the temptations that beset him, or the physical or moral conditions which affect him, let him take into his confidence some experienced friend whom he can absolutely trust; his father, family doctor, clergyman, elder brother, or friend. If such a friend is worthy of his confidence, he should find in him the utmost sympathy, and obtain from him sincere encouragement and good counsel. There is another safe course open to him. He might consult, in confidence, one of the staff of the "White Cross League," for it has been their privilege for many years to help many men through such difficulties; men, some of whom they have never seen, and would not recognise if they met them. The League has the advantage of being in touch with those whose experience and knowledge and interest in the cause of purity stand high, and there is no work of the League for which it can more heartily thank God, than for the opportunities which He has given it for restoring the blessings of hope and strength to men in danger of losing the light and joy of life.

CHAPTER III.

"THE MAUVAIS PAS."

By J. E. H.

CROSSING the Mer de Glace, that great "sea of ice" which forms the largest glacier in Switzerland, the traveller comes to a path which is called the Mauvais Pas. It runs along the side of the mountain. It is scarcely a foot wide: above it, is a wall of rock; below, at the depth of some hundred feet, is the glacier, with its sharp points of ice and rock. In many places it is in reality nothing but the sharp juts and inequalities of the face of the precipitous rock. Only let your foot slip, and it is a sheer leap into another world for man or woman. But round the face of the rock, the Alpine guides have fixed a rope, fastened with iron staples, to the great wall of granite. As long as you grasp it, you are safe; your feet may slip, but the trusty rope saves you from a fate which would be certain death.

Now, in all our lives there comes a *mauvais*

pas—a dangerous bit on which the whole character of after-life often depends. If you tread it carefully, you come out of it twice the man you were. If, on the contrary, you let your foot slip, the very manhood may be pretty nearly smashed out of you, and your life can never be quite the same again. Like the man who comes out of the hospital after a bad fall, he may have recovered from it, but his system has had a shock, which for ever after makes him feel that he is not the man he might have been if he had not had that accident.

Now, the dangerous bit in a man's life comes from 14 or 16 to 28. It is the bit which perhaps forms his character for life; and I want to put into his hands a rope which will both guide and keep him from falling.

The first thing to remember is, that man is not a mere cunning animal, but a self-conscious, spiritual being, acting through an animal body. The best picture to keep in mind is that of an intelligent man mounted on a spirited horse. You would not begin by starving the horse down to a mere shadow till all the spirit had died out of him; nor would you, on the other hand, give him his head and let him run away with you You

would simply learn how to manage him, and make him feel that you and not he were master; and then his strength and swiftness would become yours. Just in the same way —the real Self in man—has to master the animal body, and make its instincts serve the purposes of man. There is nothing low or vile in the animal body in itself. As long as the man is uppermost and the beast is undermost, both are equally good on their own plane, and the lower serves the higher. It is only when the animal throws his rider and drags him through the dirt at his heels, only when the man obeys the beast, instead of the beast obeying the man, that disorder and death ensue.

Now, the human body, which is thus used to work out the purposes of a spiritual being, has to be much more highly developed, and is, if I may use the expression, much longer in the making. Just as a navvy's hut can be run up in a day or two, but a cathedral is many years in building, so the body, which is a temple where the service of God is to be carried on by a spiritual being, is slowly, as well as fearfully and wonderfully, built. The little chick as soon as it is hatched can pick and fend for itself, whilst the human babe

remains helpless in its mother's arms long after the chick has become a motherly old hen. The ten years which form the lifetime of many animals, in which they have grown to maturity, had their young, done their work, and died, leaves the human being still a child, dependent on father and mother for food, and warmth, and shelter. Even the twenty years which constitute old age for a horse or a dog, leaves the young man, standing only on the threshold of life. It is not till he is twenty-five that his bones are completed, and his muscles have reached their *full* growth.

Now in this slow development there is a certain order of growth. First come, roughly speaking,

"The faculties needed for simple existence; next, those which place the child in fuller relations with nature; and lastly, those that link him to his fellows."

The digestive organs are matured first; the muscles, bones, and brain come next in order of growth and development. Every year the brain is growing stronger. The boy can understand things at fourteen or sixteen which would have passed over his head as a child. Conscience is developed, that mysterious voice within that dictates to the

whole being. He has developed from an unconscious animal into a self-conscious man. And now, last of all, God gives into his keeping his most precious earthly heritage. He adds the very shrine to the temple of the body, the life-giving functions; which enable man, like Himself, to be a father of spirits, of beings that never die.

Now, there are three points to be noted here. In the first place, it is not only a question of growth here, and development, as with stomach and brain; new functions are coming into existence, and they must have time to grow and consolidate before they are exercised. When a man remembers what human fatherhood is, compared to animal parentage; when he remembers that he may bring into existence a being that is capable of good and evil, that it places the eternal destinies of another more or less in his hands, for infinite weal or woe; that his fatherhood is made in the image of the incorruptible God, and that in it he touches upon the Father of spirits Himself; would you not naturally expect that here the growth and development would be slowest of all when compared with mere animal life? that here, if you attempt to reason from animals,

and obey natural instincts, you will make the most fatal mistakes? On this point the most distinguished medical men have spoken out with the greatest decision. Dr. Acton, the well-known surgeon, says distinctly:

"The boy has to learn that to his immature frame every sexual indulgence is unmitigated evil."

And Sir Erasmus Wilson writes:—

"Amongst the passions of the future man which at this period should be strictly restrained is that of physical love; for none wars so completely against the principles I have laid down as leading to long life; no excess so thoroughly lessens the sum of vital powers; none so much weakens and softens the organs of life; none is more active in hastening vital consumption, and none so totally prohibits restoration."

Secondly, we recognize that these functions are different from all others, in that they are made for occasional and not continuous action. A young man is apt to reason from the other functions of his body. He knows well, that if he does not exercise his muscles they will gradually waste, and he will no longer be able to use them, and he is apt to argue, that if he does not use the life-giving functions he will lose their power in after-life, but this is entirely to overlook the distinctive character of these functions. The closely

related organs in the mother, that enable her to give nourishment to her child, do not perish for want of exercise. Even when a woman marries comparatively late in life she is able to suckle her child. Dr. Acton has left it on record, that in the course of his long practice he had never met a single instance of sterility arising from a pure life having been led before marriage, even though the marriage had taken place late in life, although he had known many instances of an impure life having led to such consequences.

"There exists no greater error, nor one more opposed to physiological truth."

Thirdly, we have to recognise that the life-giving powers differ from all other physical functions, as being, first, the faculty of two, not of one only; and secondly, as resulting in parentage. Your brain and your muscles belong to you alone, but these other functions involve the good of another, and possibly the whole existence of a third. We must take into account all three factors, and not allow that great, lean, hungry Number One to swallow up the others, or we shall come to a wrong and dishonourable result. At the very threshold of life these functions and

their right control involve the true law of a spiritual being. We live for others and not for ourselves alone.

Now comes the *mauvais pas.* You have come to a place where two ways meet. You have your choice. Will you be true to the trust given you, or will you spend it in degrading yourself; or, worse still, the woman put into your power? Will you have shameful secrets in your life that you will have to hide from the woman who loves you, and that must affect the openness and truthfulness of your character? Will you take what Carlyle calls the "mud-bath," which will put out the eyes of your soul, so that you cannot see God, the sanctities of womanhood, or the beauty of loyal love and trust, or aught that touches your manhood to fine issues? Will you run the risk of tainting your blood and making it a fountain of corruption?

Or will you, on the other hand, play the man, and fight against everything low, determined that your life shall have no shameful secrets in it. Will you resolve that no woman shall ever be the worse for you, however hard a fight for it you have? Will you battle it out with yourself, con-

trolling your passions and impulses, keeping yourself for the woman you will love hereafter, and coming to her, no damaged article, but in your unfallen manhood, even as you expect her to come to you in the whiteness of her unspotted womanhood, and able to give your best, and highest, to your children after you, passing on to them, according to the law of heredity, the high and pure nature you have won?

In one word, will you let the animal that is in you, drag you at its heels in the dirt; or will you master it and make it serve the man?

In deep, strong characters, the choice lies before you. The animals have no choice under the limits of their nature. They never sin against that nature, unless man has tampered with them. But you, as a spiritual being, have the ruling of your own life. You have reason, you have conscience, you have will. You must choose. On the one hand, you are conscious of strong impulses surging within you, conscious of a forbidden pleasure close within your reach, forcing itself on your notice in ways that you cannot help. On the other hand, you know what is right, what is manly, what is noble, what is true to

your nature. You know, in Carlyle's words, that:

"In a valiant suffering for others, not in making others suffer for us, did nobleness ever lie. Every noble crown is, and on earth will ever be, a crown of thorns."

"So nigh to glory is our dust,
So nigh is God to man,
When Duty whispers low, 'Thou must,'
The soul replies, 'I can.'"

Perhaps you say, "Why are these impulses so strong, if I am not to yield to them?" Notice the vapour drifting out into the meadows when you are travelling by rail.

"This fainting thing the tenderest grassy blade
Can pierce, torn by each bramble in the glade
Or as it floats in thinnest wreaths uncurled,
Caught in the little aspen-palms empearled,
That chafe and fret it in their babbling shade
To nothing: this that is, and is, and is not."

Is there anything weaker than this "mist which vanisheth away?" and yet this "fainting thing," resisted and resisting, becomes irresistible power. It is this that,

"bound in by strong necessities,
Nor at its wayward will left free to stray,
The earth beneath its flying thunder shook,
And poured behind its streaming vales and skies."

Your strength, like the strength of steam, lies in resistance.

These strong forces of your nature, left to follow their inclinations, will dissipate you into something as weak and as impotent as that vapour, "at its wayward will left free to stray;" but, bound in by the strong necessities of moral law, of the claims of others, of your duty to God and man, they become a splendid energy, capable of doing noblest work. In controlling them you gain the strength of will which will make you a successful man, and fit you to rule your family hereafter with something of Divine beneficence. You gain the strength of sympathy which comes through conflict; you gain the self-mastery which makes you a free man; you gain that sense of dependence on a higher Power than yours which is true manhood and Divine sonship. Nay, it is true, even physically, that in fulfilling the Commandment, "Keep thyself pure," the life-energy goes to feed the brain and nervous system, and permeates the whole frame as an added strength.

When I gaze with sorrowful eyes on the mass of degraded womanhood in England I often exclaim—not "Oh the guilt!" but "Oh the waste!" What might not this degraded and wasted passion, spent in destroying

women and children, have accomplished if it had been stored up in a righteous heart, and a clear brain, and a pure body? What heroic efforts for the public good, what enduring work, what bright increase of knowledge, what fountains of innocent joy, what successful political life, what grand redress for the wronged and degraded, what social elevation for England!

But in order that stored-up passion may be splendid energy there must be no tampering with it, no leakage in your will, no rottenness in your resolve. Only be thorough, be true, and fulfil the conditions, and the battle will not prove so hard. Here again I go back to my simile of riding a spirited horse. If you do not clearly let him know that you mean to be master; if you do not know when to give him his head, and when to keep him well in hand, he will very likely throw you, or take the bit in his teeth and bolt with you. In one word, you must know how to manage him, and then you and he become one. In the same way know how to manage yourself, and your path will be comparatively an easy one.

Make up your mind once for all that you can overcome. Once get into your head

that yielding is a necessity and according to your faith it will be to you. Start with a good "I can." Do all things that are right and pure, and brave and chivalrous.

In the second place, and *this is vital*, there must be no half-measures. You must clearly recognise that you are made on so high a plan that purity of act is not enough without purity of thought. God requires truth "in the inward parts." Excite yourself by reading trashy or bad books, by bad talk, by evil imaginations, and you must expect to suffer for it, even if you keep pure in act. Every time you do so you set up a misdirected excitement and cause nervous derangement, which may, if you go on doing it, lead to an unhealthy and morbid state, that may cause you serious trouble, even though outwardly you may have kept yourself straight. Do not read the Divorce Court or the Police Court news, and then lay the blame on your Creator that you cannot be pure. Do not listen to the dirty story, and the talk utterly lowering to women, and then say you cannot help yourself. Have no back-door dealings with the devil, if you do not want him to be master of the house. Keep away from the edge of the precipice,

and you will not find it a difficult thing to avoid falling over.

Stop at the beginning. The moment your thoughts are setting that way think of something else. Instantly change the current of your thoughts. The secret of overcoming in this battle lies in the divine counsel, "*flee* youthful lusts."

In the third place, keep your mind well occupied. The devil tempts men, but the idle man tempts the devil. Take up anything that interests you—science, drawing, music, and go in for some of the higher interests of life. See that the world is a little the better for you. Get the higher passion which will put out the lower. Do not let the devil find an empty chair in your house, and you will not be much troubled with his presence.

In the fourth place take plenty of exercise.

Above all, do not excuse yourself by repeating the devil's lie, "That all men are alike, no man is really pure, and you only do what others do." It is a lie. "The eye only sees what it brings with it the means of seeing." To the impure all things are impure. Every pure man is only one of a great multitude wearing the "white flower of

a blameless life." There are scores of men all around you who are just as pure as any woman And as Wordsworth says,—

"What one has been why may not millions be?"

One word more—do not get nervous about yourself.

The emissions which are often a source of so much alarm to young men, as long as they are not unnaturally increased by unclean thought or act, are Nature's method of relief; but do not let a feeling of shame or shyness make you fear to consult the best people, if necessary, or drive you to "take counsel with the worst." If you wish for medical advice take care to consult a doctor of high character.

Some few are on the wrong side on this question, but leading men of the profession, *without exception*, hold that physical health and moral law are not opposed, but identical.* Fly quacks as you would fly the gates of hell itself, for their trade is to practise on fears and ignorance. Never answer medical advertisements. Remember that properly qualified medical men never advertise. Choose a wise doctor and he will give you

* See Chapter II.

simple rules for diet and other safe remedies. Do without stimulants if you can, or be extremely moderate in your use of them.

But do not first inflame yourself with sensual imaginations, and then relieve the fever in ways that are simply suicidal, draining your system of the principle of life, and forming habits which you will find exceedingly hard to break, involving you in a miserable struggle perhaps for years to come. A lowered moral nature and weakened will react on all about you.

So, lastly, cultivate the habit of prayer, and come regularly to Holy Communion, that your "sinful body may be made clean by His body, and your soul washed through His most precious blood." There is no help like that help. Come to Him, Who thoroughly understands you, and Who loves you better than His own life? He Who is not only the revelation of the true God, but of the true man, the man that is in *you*. There is no sympathy like His sympathy, no tenderness like His tenderness, who "knows all, yet loves us better than He knows." He looks upon us

> "With larger, other eyes than ours
> To make allowance for us all."

Some have difficulties of belief, and have given up Christianity or never realised its power. The man who never prays, and *then* says he cannot believe in a God, is like the man who for long has deliberately kept his eyes shut and then complains he cannot see. Our spiritual faculties may grow dull and dense for want of use, like our mental, but if your doubts and difficulties are real, see if you can realise yourself at your best and highest, if you can be really a man, without in some sort believing in "The Man;" whether you dare live out your whole being in the presence of death and sin, without God in the world?

See whether, in your struggle with sin, there is not something in you that strikes out just as instinctively and naturally for some unseen Power, higher and stronger than yourself, as a drowning man for the rope that is thrown to him, and whether that instinct does not witness to the existence of that Power as the bird's wing and instinct of flight witness to the existence of the air and its sustaining power? See if in your memories of the past, in your failures and falls in the present, you do not want that assurance of forgiveness which possibly is the strongest

craving of the human heart, to set you free from dogging regrets and discouragements, that take all heart out of you. See whether your inmost want is not a Redeemer, Whose life-blood poured out for you, while keeping alive in you a sense of the full awfulness of sin, would be an assurance to you of a love deeper than your deepest sin, of a forgiveness that no failures can tire out, of a life in which you must overcome in the end?

In other words, see if the truths of Christianity, of eternal life, of God revealed to us as Father, Redeemer, Sanctifier, are not just the other halves of the truths of your own nature, needed to round you to a whole,

"The mighty truths which make us men,"

and to the reality of which you witness as the eye witnesses to the reality of the light that has made it what it is. Work out some practical answer to your difficulties in your *life*, rather than some speculative answer in your *brain*. Life is more than logic. Doubt of any kind, as Carlyle says, can only be removed by action. Doubt not, but earnestly believe, across all difficulties and darknesses, that that which enables you to realise yourself at your best and highest, that without

which you are left a ruined tower whose upward winding stair leads nowhere, is no lie, but truest truth; that no lie believed in can work out unmixed good, or make you more of a reality; that somehow truth must be potential goodness, and all goodness realised truth.

But remember, if you have lost your compass, there is only the more reason that you should steer by the everlasting stars.

"When everything seems wrapped in hideous uncertainty, I know but one way in which a man may come forth from this agony scathless. It is by holding fast to those things which are certain still, the grand, simple landmarks of morality. In the darkest hour through which a human soul can pass, whatever else is doubtful, this at least is certain. If there be no God, and no future state, yet even then it is better to be generous than selfish, better to be chaste than licentious, better to be brave than to be a coward. Blessed beyond all earthly blessedness is the man who, in the tempestuous darkness of his soul, has dared to hold fast to those ancient landmarks. Thrice blessed is he who, when all is drear and cheerless within and without, has deliberately clung to moral good. Thrice blessed, because his night shall pass into clear bright day."

F. ROBERTSON.

And so being resolved to

"Move upward, working out the beast,
And let the ape and tiger die,"

sooner or later you will be made strong with perfect overcoming, your character formed on a high chivalrous type, your brain clear, and your affections clear and unsullied; your Eden will have no foul serpent in it to sting you into bitter remorse, and bitter self-loathing; no shut gate at the very heart of it, guarded by a fiery sword of righteous retribution, and outside which you must for ever forlornly wander.

CHAPTER IV.

MARRIAGE.

"Woman was created, not out of man's head to top him, not out of his feet to be trampled on by him, but out of his side to be equal with him, under his arm to be protected, and near his heart to be beloved."

True Marriage, as distinguished from all other relations between the sexes, is that which accepts the responsibilities of the *faithful* lifelong union of the one husband and one wife as *one flesh*, and the obligations of parents to their children. Such marriage is to be found amongst civilised, and some savage nations. In this country it binds many who profess no religion, but who respect the bond which unites them, and the duties of parentage.

Polygamy and polyandry are forms of marriage which violate one or other of the first principles of true marriage, involving confusion in the family life. The proportion of men and women has been nearly equal throughout all ages. One woman to one man is the natural proportion, and as man

reaches maturity in about twenty-five years, nature teaches us that the human animal claims parental care for a very long period of life.

The evidence of history goes to show that the greatness of nations, as of individuals, depends upon respect for the monogamic law, and the sanctity of marriage and of family life. Where polygamy is common the individual and the national life deteriorate, and the full strength of manhood in body and mind is seldom to be found; and where the marriage bond is not held sacred, and family ties are weak, national decadence is the inevitable result.

> "Fecunda culpae secula nuptias
> Primum inquinavere et genus et domus;
> Hoc fonte derivata clades
> In patriam populumque fluxit."—HORACE.

In the early days of Greek civilization monogamy and respect for the dignity of the wife prevailed, but as civilization led to luxury, Aspasia and Phryne were exalted, and family life degraded.

> "Out of softness and love of comfort and of ease, men, even if they live in the state of marriage, will bring up no children, or only one or two in order to leave a good inheritance. Thus the evil becomes ever greater as the family dies out."—POLYBIUS.

Polybius might have been writing of England to-day, alas!

Pagan religion took up the cause of impurity, and unnatural crime was deified. The history of the Roman Empire repeats the same course of degeneracy. So long as the sacredness of family life and the dignity of the wife were upheld, Rome's greatness grew, but with luxury and corruption came rapid decadence.

> "Aetas parentum pejor avis tulit
> Nos nequiores, mox daturos
> Progeniem vitiosiorem."—HORACE.

Juvenal and Tacitus complete the picture, and at last a time came when Rome's degenerate legions were beaten by the purer manhood of the semi-savage Teutons, and the tide of Roman conquest was rolled back. Ruin and ultimate extinction were the end.

History repeats itself. The great Napoleon declared that France lacked mothers, and to-day the rapid decline of the birth-rate threatens, at no remote period, to leave France with ill-defended frontiers; and, alas! the same imperial question of decadence stares England in the face to-day. Shall we repeat the experience of great empires that have perished? or shall we awaken, while

there is yet time, to the fact that the life of nations, as of individuals, depends upon their respect for purity, for the inviolability of marriage, and the sacred ties of home and of family life?

It is asserted among us that:

"The law of servitude in marriage is a monstrous contradiction to all the principles of the modern world. . . . It is the only actual bondage known to our law. There remain no slaves, except the mistress of every house."—JOHN STUART MILL.

It is said that a lifelong bond is inconsistent with the principle that true love is not necessarily lifelong, and that the limitation of the family is essential to the welfare of the home. Marriage is defined as a *contract*, which, like all contracts, ceases to be binding when the contracting parties are agreed to dissolve it; but—

"Have Englishmen alone the power to stop where they will? Have they a privilege of their own to break down the first barriers, and then to stop inconsistently, although they shall have put it out of their own power to plead either the divine law, or the rule of the Church, or instinctive feeling, which they would have already violated, as a ground against further change?"—DR. PUSEY.

A famous modern author has already boldly advocated temporary marriage as the

true panacea for the domestic troubles of our time, and means for limiting the offspring are already so much in use as to have become a public danger, while divorce and separation, with all their attendant miseries, multiply among us from year to year. What is the end to be? or wherein lies the remedy?

It is futile to ignore the situation. Either facts must be fairly faced and a remedy found, or they must be left to work out their inevitable course of corruption, to the ruin of our race.

"Marriage is not a contract; there is a contract before marriage, which is a contract to marry; but marriage is a fulfilment of that contract, which is then satisfied and ended, and there is no further contract. Marriage imposes a *status*, which is imposed upon the persons for ever."—LORD BRETT.

Marriage is not a mere human institution which, as such, might fairly be subject to human laws, or individual consciences, for regulation; laws which might change with the progress of the ages, or the development of mankind. Neither is it a national institution only, dependent upon the varying conditions of various countries at various epochs in their history. Marriage is an universal "status," governed by immutable

law, and independent, as regards its essential principle, of temporary or local conditions. It is a *divine* institution, the very foundation upon which the human family has been built up from the beginning, and which must endure as long as human life endures; and when it ceases, "chaos is come again." In the economy of human life marriage preceded birth, and from the relation of man to wife sprang parentage and brotherhood. To tamper with marriage is to strike at the very root of all human relationship and to bring confusion into the human family. Fatherhood, motherhood, and brotherhood, stand or fall together.

We have not yet established a civil court to dissolve the bonds of parentage or brotherhood, but we have gone some way in that direction by the operation of a law which not only divorces husband from wife, but also legalises their subsequent union with other partners, and has to regulate the fate of their children under the conditions imposed upon them by their parents' divorce.

CONVENTIONAL MARRIAGE.

English society has its own conventions as to marriage. The bride is expected to be

immaculate, and a bridegroom at least to part with a mistress when he takes a wife, though the fact that he has, what is called "a past," does not render him "detrimental." Many things are tolerated as open secrets, which involve social ostracism if society is "scandalized" by their publicity. The intrigues of the Problem Play, or the Society Novel, are recognised as reflecting, with more or less truth, the code of honour of the "smart set;" and a bishop, or even a parish priest, may, in general terms, denounce modern society as "rotten at the top," provided that the charge is left indefinite. The law courts from time to time strip the veil from one after another of the high places where the unpardonable sin of being found out has been committed. It is not for us to emulate that class of society journal whose popularity is measured by its ability to maintain a character for backstair information, but it would be sheer hypocrisy to pretend ignorance of ugly facts which stare us in the face, and with the sad results and tendency of which we have constantly to deal. Surely it is not necessary to adduce evidence of the terrible corruption that is eating the heart out of modern life in our midst, or to prove the

necessity for a courageous stand to be made by all right-thinking men to stem the abuses of our age; and by their example and active influence to raise the whole tone of social custom to a higher plane. One of the most vital steps in this direction is the maintenance of the sanctity of marriage, and the very first thing to be done is to insist upon conjugal fidelity as the foundation of family life; yet so long as incontinence in bachelor life is condoned or excused, incontinence in married life is the natural corollary, for there are times in every married life, times of absence, sickness, and pregnancy, when married and single men stand in the same relation to womankind. No one can assume that continence is not to be expected in single men, unless he is also prepared to assert his belief that every husband is at times justified in becoming an adulterer, unfaithful to wife and children. The false and pernicious belief in the necessary frailty of men is also responsible for the unnatural means too commonly adopted for the limitation of families; a limitation which is sometimes necessary for the health, or even for the very life of the wife, and for which the partial, or complete, self-control of the husband is the only

natural, safe, and proper course. The necessity for continence and self-control in married, as in single life, is so important, and so little recognised, that we must press the appeal for its consideration at every stage of our treatise.

THE LIMITATION OF FAMILIES.

Alas! that it should be absolutely necessary to refer more particularly to a matter which must not pass unnoticed although it is difficult to avoid saying either too much or too little. If the "limitation," to which we have already referred were generally attained, as it may be, by legitimate self-control, or if the vicious means by which it is attempted were only exceptionally employed, the unsavoury subject might well be avoided; but when we know, as we do know, that the use of improper means to prevent conception, or to procure abortion, is rife among all classes in England to-day, it would be both cowardly and wrong to ignore what has become one of the most vital matters affecting the family life of the nation.

In a celebrated case which was brought into court lately, the police found on the premises of the blackmailing quack 1,785

letters, covering a period of only three days, from women of all classes, 413 of which contained hush-money to the extent of £819 to conceal their having bought a drug to procure abortion. Two of the firm were sentenced to twelve years and another member to seven years' penal servitude, and the jury expressed their conviction that their plot could not have been carried out unless a section of the Press had accepted their criminal advertisements, and that means should be found to suppress such advertisements.

The popularity of the abortionist was shown some time ago, when an attempt was made to obtain the conviction of a man who had endangered the lives of some foolish and ignorant country girls. Their vicar's wife bravely took up their cause, backed by her worthy husband, another member of the "White Cross"; but the local jury acquitted the miscreant in the face of overwhelming evidence. The prisoner was financed by *wealthy* clients, and on acquittal was received with a public ovation in the town where he practised, while the good vicar and his wife were mobbed and pelted in the streets. It happened, however, that the abortionist had not confined his practice to his sympathetic

neighbour-, but had operated in London also, so the Metropolitan Police brought him to town, where an uncorrupted jury found no difficulty in convicting him, and he has reaped the due reward of his murderous practice, in a convict prison.

NEOMALTHUSIANISM.

Malthus dealt with the question of over-population, which tended to poverty, distress and crime, especially abortion and infanticide; and repudiating immorality, he pleaded for the discouragement of improvident marriages, the amelioration of the condition of women, and the increase of production for the maintenance of mankind. To-day we are face to face with a decreasing birth-rate, and the propagation of facilities for sexual indulgence without procreation. Overcrowding is not now due to over-population so much as to congestion, and the solution of that difficulty is not beyond the resources of progressive civilization, the cultivation of available lands, and the increasing facilities for locomotion; but the plea for the limitation of families is too often based upon the selfish desire for greater freedom from the obligations of parentage, and the enjoyment of ease, wealth, and

luxury. It seeks to excuse itself under cover of the emancipation of women, and the mitigation of stress in the circumstances of modern life, but when stripped of these and such-like excuses it generally appears in the hideous nakedness of a degenerate animalism.

"It is perverting a noble attribute to vicious propensities. It is feeding a lustful impulse, and in the most degrading manner lowering the status of a woman. It is even doing that which an animal actuated solely by instinct would never do. It is destroying in the beginning what, under God's blessing, might have matured into a living *soul*, and proved a blessing to humanity. Conjugal onanism places both man and woman below the instincts of the brute creation. But, like all crimes, it cannot be, and it is not, practised with impunity. The effect on the health of both men and women is very injurious. . . . It behoves us, as medical men and moral men, to protest strongly against the ingress of habits that can only add to our national shame and must increase the category of our national diseases. These habits lead to a diminution of population, produce a deterioration in the physical strength of a race, and bring about great demoralisation. . . . . If men have not the means to marry and bring up a family, let us not become the slaves to habits of infamy. There is such a thing as moral restraint. 'Greater is the man that ruleth his spirit than he that conquereth a city.' The man who habitually keeps down evil thoughts, and who allows integrity and a Christian sense of honour to rule him, is a noble creature. He

is free to do everything which is grand and glorious, and we have a right to expect great things from such a character. The habit of doing well necessarily entails distinction. Let the passions be kept down by athletics, hard mental work, and industrial occupations: and if we cannot afford to keep a wife, let us not seek to gratify sexual lust by unholy and debasing practices. Let us not lower the character of woman by making her the lewd plaything for our vices. Let us remember she must hereafter bring up our children. . . . Let the mothers do their duty by their children, and suckle them as they are bound to do. Ameliorate, improve, raise her moral position. Use her as a helpmate worthy of an honourable man, not as a vessel for unbridled lust. Be pure in your conjugal relations; so regulate and nobly practice moral restraint. Such a course of conduct will produce elevation of character in both sexes, and ensure happy domestic homes."—(From an address to the British Medical Association, Bath, by C. H. F. ROUTH, M.D., Senior Physician, Samaritan Hospital; Consulting Physician, N. London Consumption Hospital, etc. Published by Baillière, Tindall and Cox, Henrietta Street, Covent Garden.)

It would be easy to multiply such medical testimony, but it will suffice to refer those of our readers whom the matter more immediately concerns, to eminent authorities who have dealt thoroughly with the whole question.

The following works may by such be consulted with confidence :—

Neomalthusianism, by R. Ussher (Gibbings and Co., 18, Bury Street, W.C. 4s. 6d.)

Christian Marriage and its Enemies, by J. W. Lea (Skeffington and Son, 163, Piccadilly. 3s. 6d.)

Married Life, Canon E. Lyttelton (White Cross League, 7, Dean's Yard, Westminster. 1d.)

Conjugal Relations, Dr. Meyer.

On the Passions, Dr. Bougeois.

Des Fraudes dans l'accomplissement des Fonctions Genetrices, Dr. Bergeret.

The Diminishing Birth-rate, by J. W. Taylor, M.D., President of the British Gynaecological Society (Baillière, Tindall and Cox, Henrietta Street, Covent Garden, W.C. 1s.)

The last author truly says:—

"The subject is a great one—so great indeed, that if the nation could only see it in its true proportion, it would, I think, be found to dwarf all other questions of the day. . . . There is every reason to fear that the debased ideal of married life is secretly and insidiously working for the ruin of the nation's power, and for the destruction of its hope. Artificial prevention is an evil and disgrace—the immorality of it, the degradation of succeeding generations by it, their

domination by strangers who are stronger because they have not given way to it, the curses that must assuredly follow the parents of decadence who started it—all of this needs to be brought home to the minds of those who have thoughtlessly or ignorantly accepted it. For it is undoubtedly to this that we have to attribute not only the diminishing birth-rate, but the diminishing value of our population. No truer words were ever said than those by Ruskin: 'The maximum of life can only be reached by the maximum of virtue.' Do they not carry with them another truth, which has now almost become a demonstrable fact, that the prevention of life is always accompanied by moral deterioration?"

THE MARRIED RAKE.

We may spare our readers a sermon upon the injustice of the impure man who marries a girl loving him for his virtues, if we may quote Mr. Pinero's *Profligate*. No one can suspect him of preaching, yet the moral is obvious.

DUNSTAN RENSHAW, *a "young man of the world" is waiting in the office of his friend* HUGH MURRAY, *a solicitor, while his bride who has accompanied him from the Registrar's office is signing documents in the next room.*

RENSHAW: Leslie is affixing her signature, with a great deal of dignity to some

legal documents in the next room. (*Yawns.*) I say, Murray, if you ever marry, take my advice—patronize the Registrar; the process is rapid and merciful.

MURRAY: Mr. Renshaw, I don't stand in need of your counsel on the question of marriage, but you might with profit to yourself have asked for mine.

RENSHAW: What's the matter? What's wrong?

MURRAY: I tell you to your face, you have done a cruel, a wanton act!

RENSHAW: What do you mean?

MURRAY: I know your past! I know that your mind is vicious and your heart callous; and yet you have dared to join lives with a child whose knowledge of evil is a blank, and whose instincts are pure and beautiful—God forgive you!

RENSHAW: Mr. Murray, the tone you are good enough to adopt deserves some special recognition. But you've always, I understand, been very kind to Leslie, and I don't choose to dispute with one of her friends on our wedding morning.

MURRAY: You can't dispute with me

because there is no question of truth between us!

RENSHAW: Oh, as to my past, which you are pleased to wax mightily moral about, well—I have taken the world as I found it.

MURRAY: You chant the litany of those who rifle and wrong! You have simply taken the world's evil as you found it! I warn you!

RENSHAW: And I warn *you* that you'll do badly as a lawyer. Try the pulpit.

MURRAY: I warn you! As surely as we now stand face to face, the crime you commit to-day you will expiate bitterly!

RENSHAW: Thank you for your warning, Mr. Murray. It is my intention to expiate my atrocities by a life of tolerable ease and comfort. And it may surprise a sentimental gentleman like yourself to learn that marriages of contentment are the reward of husbands who have taken the precaution to sow their wild oats rather thickly.

MURRAY: Contentment! Renshaw, do you imagine there is no autumn in the life of a profligate? Do you think there is no moment when the accursed crop begins to rear its millions of heads above ground; when

the rich man would give his wealth to be able to tread them back into the earth which rejects the foul load? To-day you have robbed some honest man of a sweet companion. To-morrow, next week, next month, you may be happy—but what of the time when those wild oats thrust their ears through the very seams of the floor trodden by the wife whose respect you will have learned to covet! You may drag her into the crowded streets—there is the same vile growth springing up from the chinks of the pavement! In your house or in the open, the scent of the mildewed grain always in your nostrils, and in your ears no music but the winds rustle amongst the fat sheaves! And, worst of all, your wife's heart a granary bursting with the load of shame your profligacy has stored there! I warn you 'Mr. Lawrence Kenward'!

RENSHAW: What! Hold your tongue, man; d—n you, hold your tongue!

Towards the close of a happy honeymoon RENSHAW *meets* MURRAY *again.*

RENSHAW: I don't ask you to pity the girl I have ill-used, or the girl I have married

—that you must do. But, wretch that I am, you might do a greater injustice than to pity me.

MURRAY: Pity *you!*

RENSHAW: Murray, a month ago I married this child. Perhaps, then, I was really in love with her; I hardly know, for loving had been to me like a tune a man hums for a day and can't recall a week afterwards. But this I *do* know—I have grown to love her now with all my soul! I married her, as it were, in darkness; she seemed to take me by the hand and to lead me into the light. The companionship of this pure woman is a revelation of life to me! But you know what my existence has become! The past has overtaken me! I am in deadly fear! I dread the visit of a stranger, or the sight of a strange handwriting, and in my sleep I dream that I am muttering into her ear the truth against myself! And—there is one thing more that is the rack to me and yet a delight, a paradise and yet a torment, a curse and yet a blessing, my wife—God help me!—my wife thinks me—*Good!*

LEGALISED DIVORCE.

Before passing on to the consideration of the *Christian* law of marriage a word must be said as to the social aspects of divorce as affecting public morals.

Prior to the year 1857 there was no legal divorce *a vinculo*, nor legal re-marriage of divorced persons, in this country. Judicial separation *a mensa et thoro* only was obtainable in accordance with the Canon Law then in force, and administered solely by the Ecclesiastical Courts. The marriage of divorced persons was expressly forbidden.* The Divorce Act, 1857, established, for the first time in England, legal divorce *a vinculo* under conditions named in the Act; legalised the re-marriage of either party so divorced, and transferred jurisdiction in all causes matrimonial to a new Civil Court established by the Act.

Now it should not be forgotten that this Act has relation to *all* subjects of the Crown, whether Christian or otherwise, and makes no claim to identity with Christian or Divine Law. It was passed by a Parliament that

* "The parties so separated shall live chastely and continently; neither shall they, during each other's life, contract matrimony with any other person."—CANON 107 (1603).

had ceased to be entirely Christian, and passed in the teeth of the "Spiritualty" whose consent was, and is still, constitutionally necessary in all Acts which affect the "Law Divine."

Whatever objections we may take to this Act from a Christian standpoint are otherwise irrelevant, for it should be remembered that the Act is only permissive, in no sense compulsory, and leaves us quite free to follow our religious convictions, whatever they may be, so long as they do no injury to other people. No one is obliged to seek legal divorce in any circumstances whatever, and therefore no one is personally aggrieved by the liberty accorded to others to go to law with each other if they choose. This is often forgotten, because the license which the Act allows has had such a disastrous effect upon the social and moral welfare of the nation. It is with this latter result that we are now concerned. The case is very different when we come presently to consider the case of *Holy* matrimony.

We appeal to common experience in proof of the pernicious effects of this unhappy law. There are already three Divorce Courts fully employed, and these will not long suffice if

the 10,000 separations of the past year (1904) are to increase in future at the normal rate. "The perjuror's playground" is the sobriquet of this institution of the 19th century, for, says a popular writer:

"There is a good deal of robust perjury in the Admiralty Court, but it is nothing to the floods of lies through which the Divorce Court judge has to steer his way."

The abuses which have attended the administration of the Act include collusion between husband and wife to qualify for divorce by the commission, or pretended commission, of the offences specified by the Act as necessary conditions for obtaining divorce, *e.g.* adultery, cruelty, desertion, etc.; perjury and subornation of perjury, to procure divorce; tampering with witnesses; unnecessary publication of obscene evidence in newspapers; injury to the public conscience by familiarity with divorce, and with the social conditions consequent upon the prevalence of divorce; the misuse of the Marriage Service in churches; and the attendance in the Divorce Courts of persons not concerned in the trial, or required for purposes of justice. It has been found necessary by the judges to issue special

warning against the prevalent collusion. The late Lord Chancellor has characterised the publication of details of obscene evidence as a "frightful scandal," and Sir Cresswell Cresswell and Lord Penzance (both judges of the Divorce Court), agree "that it would be for the benefit of society if the marriage bond were legally indissoluble." The so-called "Innocent Party" is too often only an unconvicted accomplice in the adultery for which divorce is granted. Note the prophetic words of Mr. Gladstone when the Divorce Act was under discussion :—

"If we are not strong enough to hold the lower portion of society up to Christianity, let us not be mad enough to drag the very rites of Christianity down to the lowered and lowering level of society. Let the salt of the earth still keep its savour, and the darkness of the body be illumined by the eye that still wakes within."

Or, again, listen to the words of President Roosevelt upon a public occasion :—

"The census of divorce is fairly appalling. Easy divorce is a bane to any nation. It is a curse to society, and a menace to the home, an incitement to married unhappiness, an evil thing for men, and a still more hideous evil for women."

Let us recall the words of Lord Brett which we have already quoted :—"Marriage

is not a *contract*. . . . Marriage imposes a *status* which is imposed upon the persons for ever."

The words "*vinculum matrimonii*" express the same thing. There are many good people who, while condemning the remarriage of the "guilty party," justify the remarriage of the "innocent party"; but how can a chain which binds two people together be so severed as to leave one still bound while the other is free? Legal divorce either absolutely dissolves the marriage, or it does nothing, and the "guilty party" is as free as the "innocent" to claim legalized remarriage.

The Registrar's Office is open to divorced persons who do not recognize any obligation to the more strict divine standard of "Holy Matrimony," but they are not justified in claiming, as they sometimes do, the blessing of Christ's Church upon a union which is palpably inconsistent with the unmistakable declarations of the Marriage Service.

"Be ye well assured that so many as are coupled together otherwise than God's Word doth allow are *not joined together by God*."

"Wilt thou . . . keep thee only unto her (him) *so long as ye both shall live*. Till *death* us do part."

"God . . . knitting them together, didst teach

that it should never be lawful to put asunder those whom *Thou* by matrimony hadst made one."

"Live together *in holy love until your lives' end.*"

Such words as those cannot, to say the very least of it, be held to be appropriate to the marriage of one whose first partner is living. Is it too much to say that in the ears of any who reverence truth, and the solemnity of a religious rite, they become a mockery and sacrilege when uttered *in worship*, under such conditions?

If Christian people are expected to respect the conscientious opinions of other people, is it unreasonable to expect that our consciences should also be respected?

Apart from such considerations, a time is rapidly approaching when the demoralising consequences of existing divorce laws, which already create a demand for still further concessions, and are paving the way to social confusion and decadence, will stir the consciences of all right-thinking people to move for their amendment.

HOLY MATRIMONY.

Holy Matrimony is that true marriage in which the law of God is recognized, and His

blessing sought. This form of marriage is found among Jews as well as Christians.

Christian Marriage is that form of Holy Matrimony which is based upon the *indissoluble* union of Jesus Christ with His Bride the Church, as set forth in the New Testament. Such marriage is the heritage of all Christians who respect their Lord's example and teaching, but unfortunately it is neither accepted nor understood by some who call themselves Christians, but who seek to set up their own notions of marriage in the place of Christ's, or who, knowing Christ's law, do not obey it.

Christian Marriage is a threefold bond, in which Christ and the man and the woman each have their part to recognize and to fulfil.

Christ's part is to sanctify the union, and grace it with His special blessing. The man and woman are both pledged "to live together after God's ordinance in the holy state of matrimony, to love, honour, and keep each other so long as they both shall live." The man, "to comfort," the woman "to obey and serve." "Husbands love your wives, even *as Christ also loved the Church*, for we are members of His Body." We can be in no

doubt how Christ loved the Church. "Greater love hath no man than this." This, then, is the sort of "*holy* love" that is the standard of Christian married love, and "as long as both shall live." As nothing can ever separate Christ from His Bride, so nothing can separate "those whom *He* by matrimony has made one," and "so many as are coupled together otherwise than God's Word doth allow are not joined together *by God*."

This sacred threefold bond knits together each Christian family on earth. Its children are each in Holy Baptism made "a member of Christ, the child of God, and an inheritor of the kingdom of heaven," and procreation is the divinely-appointed means whereby Christ's Church on earth, which becomes a part of the Father's kingdom in heaven, is replenished with immortal souls, and bodies which, when glorified, shall live in their Father's House above for evermore. Pro-Creation—what does it mean? If the Will of God had so ordained, He could have peopled earth by repeated acts of His creative power, but that has not been His Will. He has made man His agent, a sharer in His creative work, a Pro-Creator of God's children, and

it is this great gift to man which is prostituted in every unholy union of man and woman, and sacrilegiously profaned in every act of fleshly sin. If men would but recognize these facts, no further argument would be needed to point out the true ideal of our manhood, the dignity of our heritage, or the infamy of all that desecrates the image of God in man. If we Christians were what God meant us to be, our lives would proclaim His Glory to the world, and leave no room for the sad questions of sexual relationship which are involved in the perverted issues of life.

Alas! that our unfaithfulness brings scandal upon our Lord.

"It is not an open enemy that hath done me this dishonour; but it was even thou, my companion, and mine own familiar friend."

"I became a reproof among all Mine enemies, but especially among My neighbours; and they of Mine acquaintance were afraid of Me; and they that did see Me without conveyed themselves from Me."

It is not Christian marriage that is at fault; but our low standard of life in the family of Christ, yet our failings cannot rob us of our marriage blessing (unless we are living in deadly sin).

Christ does not throw us over, or divorce Himself from union with us, though we realize so little His place in our families. We cannot, if we would, dissolve the bond that binds Him to us with the cords of a man, but if in any measure we recognize our divine Brotherhood with Him, we must surely do something to help our brethren to see Him in our midst.

"Let marriage be had in honour among all, and let the bed be undefiled, for fornicators and adulterers God will judge."*

Let us, then, one and all, take our stand upon God's law; uphold it, and make no concession of it to expediency or social custom; for "what God hath joined, no man can put asunder." No judgment of the Divorce Court unties the bond which *Christ* has made. No marriage rite can unite to another mate in *Holy* matrimony one who is still bound to a living partner "as long as both shall live." No social custom, no domestic convenience, absolves the married from the responsibilities of parentage. All this involves a difficult position to take up in modern society, but Christianity without the

* Heb. xiii. 4.

cross there cannot be, and we are called to "constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake," as he did, who, in the presence of his king declared, "it is not lawful for thee to have her to wife."

CHAPTER V.

"ECCE HOMO."

(*Extract from a sermon at St. Mary's, Oxford, to Junior Members of the University, by the* Rev. E. B. Pusey, D.D., 1861.)

"The Word was made Flesh."—*John* i. 14.

"THE Word made Flesh" changed by that act the whole relation of the creature to the Creator. Before, God sustained His creatures in being by His abiding will. The angels, who had chosen Him and abode in their first estate, evermore beheld His face, and, each according to his order among the heavenly intelligences, drank in, through that beatific sight, fresh effluences of love, knowledge, wisdom, holiness from God, Who alone hath all, dispenseth all. But the Creator and the creature were still distinct. God chose man, the lowest of all, to knit together in his nature the Creator and the creature. He willed to give us a closeness of union with

Himself, which He gave not to the Seraphim with their burning love, joining in one for ever our poor human nature with His own Divine, man with God. And this for all eternity. This is our prerogative. If, by His mercy, we attain, and are accepted in Him, then, the very last and lowest of all those to whom in that day He shall say, "Come, ye blessed of my Father," shall have a nearness to Him which no other created intelligence, save man, however filled with God, shall have: we shall have that same nature which our dear Redeemer has united with the Godhead, which in Him is deified. On earth, He was "not ashamed to call" us "brethren."* In heaven, if we attain, however low in that heavenly society our place through our own ill-deserts may be, we shall still have that special nearness of love. Jesus,—call Him which we will, God-Man or Man-God,—He in whom our nature is united with the Divine by an union closer than any other save that of the Holy Trinity in itself; † He, in His human nature, will be our brother still. Not the penitent robber alone, although before his wondrous gift of

* Heb. ii. 11. † St. Bernard.

penetrating faith stained with the countless sins of his career of blood; not Magdalene alone, "out of whom Jesus cast seven devils,"—these through their miraculous faith and penitence became indeed glorious saints,—but that poor sinner of us all, whom, after countless sins, God shall save at the last, so as by fire, the lowest and last of all, shall still have that great prerogative of love, that his once deeply-stained, now purified, glorified nature will be the same as that of Jesus. Truly, envy must be impossible in heaven, that the blessed angels should not envy us such nearness, which they must have seen on earth so little valued, so forgotten,—alas! this is not enough for our ingratitude,—so trampled on.

This, then, is the first most comprehensive claim of Jesus on our love. God, who foreknew our fall in Adam, foreordained, in one, the remedy for our fall and the union of His creation with Himself. He knew that we should be the lowest and most debased of His rational creation; and so, to manifest how deep and low His condescending love could reach, He chose our nature, in which to be for ever glorified. This more than compensates that aching memory that we have

offended God, that, in lesser things, we cannot, while encompassed with this body of death, still say, "I have made my heart clean; I am pure from my sin." * Wheresoever we shall be in those "many mansions," whatsoever our reward, yea, though through our fault we were the last and least in the outermost court of those who see God, this gift of God will abide with us; Jesus in that special way, is ours; He is our near kinsman, our Brother, our more than Brother. Jesus must love me with a special love, for He has not the nature of angels, but this of mine. And Jesus is ours, will be ours, to love us, and be loved by us in all eternity, not as He deserves but as we can, with that special love of kindred.

And how did He love us? Rather, ask we, how did He not love us? What did He withhold from us, for love of us?

We know He did not, could not, withhold anything which He *could* suffer for us. He suffered all which human nature could suffer, and yet be holy. He could not know that one great anguish of ours—the memory of sin, or hopelessness as to the consequence of

* Prov. xx. 9.

sin; but so, He substituted for them the actual bearing of our sins and of His Father's wrath, and that utter forsakenness.

Yet all these had their end. "He saw," too, beforehand "of the travail of His soul, and was satisfied."* He saw "the joy which was set before Him" when He "endured the Cross."† He knew that His Father was glorified, even when He seemed to be forsaken of Him. If one may reverently speak, deeper than all suffering besides must have been the sight of those souls whom He knew that His own Passion could not win to God. We know, some of us, some of that deep oppression, when in our crowded metropolis we see the throng upon throng of souls utterly forgetful of God, on whose faces every passion is by turns expressed, in whom everything is seen except some trace of the love of God; and yet there is no one to drag them from the pit, to win them to love Jesus. And *He*, the fountain of love, had in His heart love to which all created love, if it could be gathered and condensed into one, would be as nothing. He saw how those poor thoughtless boys with whom He

* Isaiah liii. 11. † Heb. xii. 2.

was surrounded would, rejecting His apostles, ripen into such a death-crop of wickedness, that the Jewish historian believed that, had the Romans tarried, the city must have been destroyed by the immediate judgment of God.* He saw further on yet. He saw all who would in each age reject Him. He saw how those called by His name would corrupt each other, drag each other down to the pit; how the price of His blood would be rent from Him by those for whom He was to shed it. Unutterable, inconceivable by man must have been that suffering when He bare the sins of the whole world. Yet this had its abundant fruit and contentment of His love.

Loved us? What doth He now? Has it ever occurred to you to think, my brethren, what Jesus is doing now? Has it been a matter of habitual thought to you what Jesus doth for us individually—what He so doth, that it is, in a manner, said to be His life? You will, anyhow, have remembered now. "Who ever liveth to make intercession for us."† "Ever liveth to": what less can this mean than that this is His unceasing act in heaven; this, His life of love for us;

* Jos. de B. J., v. 13, 6.

† Heb. vii. 25; ix. 24; Isa. liii. 12; Rom. viii. 34; St. John ii. 1

this, reverently to speak, the object of His present Being there? There He liveth, as "He who *was* dead, and is alive for evermore," * in that self-same Body, which for us He took, which for us was crucified, which for us bore the prints of the nails and of the spear. As He died, so He arose; as He arose, so He ascended; as He ascended, so shall He also descend, in like manner as the apostles saw Him go into heaven.† When He cometh again to judge, "every eye shall see Him, and they also which pierced Him."‡ They shall behold Him, as their sins pierced Him—the Redeemer whom they would not have. The beloved disciple beheld Him, as He is now, in the midst of the throne, bearing the marks of His Passion—"a Lamb, as it had been slain."§ Calvary lives on in heaven, and pleads for us still. Our dear Redeemer's Passion is not only an event which took place 1800 years ago, and on which men dare look coldly back as an event which had been. It lives on still, transfigured in that unspeakable glory. There, on that once veiled brow of majesty, translucent with the light of Deity, are the

* Rev. i. 18. † Acts i. 11. ‡ Rev. i. 7. § Rev. v. 6.

marks of the thorns which pierced Him. There are the glorious scars which he showed to Thomas, now beaming with the light of love, pleading to the Father for us. There is that once rifted Side, through which from His pierced Heart gushed forth the water and the blood. There they speak for us, sinners. Day by day (for there is no night there*), for these more than 1,800 years, hour by hour, has Jesus, in that glorified, once wounded, Body, pleaded for us. Whether we are using, or whether any is shutting out His grace, he owes to that all-prevailing intercession every grace which he has had, or that last grace—that he is not yet reprobate.

And all this, my brethren, has been, is, shall continue to be done for us through the body. By taking our flesh—our whole human nature, soul and body—God the Son gave us, in His own Person, that special prerogative of nearness to Himself. That all-holy, meritorious Passion was wrought through the sufferings of His all-holy Body on the Cross. That continued intercession is made through that pierced but all-glorious Body at the right hand of God.

* Rev. xxii. 5.

But then with what sacredness does this invest our bodies, my brethren! Limb by limb they are the same bodies as that which God the Son took, which for us was crucified, which now is in glory at the right hand of God. All sin is misery, because it is rebellion against so loving a Father; all aggravated sin has this deeper misery, that it does, in fact, make a mock and sets at nought the Cross of Christ. Sins of the flesh have yet this special misery, that they degrade that body which Jesus took—degrade it below the beasts which perish. To sin as to the flesh is to insult Christ. It is to insult Him, because they are the like bodies to that which He took and glorified, but also because He has made these, our very own bodies, His. His they are, because He bought them at so dear a price; His they are, because in baptism we put on Christ;* His they are, because by His gift, the gift of the Holy Ghost, they are the temples of the Holy Ghost, † the dwelling-place of the Trinity, as He says, "We will come unto him, and make our abode in Him"; ‡ His they are, because "Now are we the sons of God," §

* Gal. iii. 27. † St. John vi. 56. ‡ St. John xiv. 23
§ 1 John iii. 2.

being made members of Christ, the only-begotten Son of God; His they are, because He has said, "He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him." *

Look up at thy Redeemer, as for thee He hung upon the Cross; or as for thee He intercedes in heaven. Behold Him there, "from the sole of the foot even unto the head," † made for our sins, as we had by our sins unmade ourselves; "all wound and bruise and oozing sore," "no soundness" in that tender frame. Look well at that holy frame, racked on that hard bed of the Cross; look at every limb tightened, distended, dislocated; that sacred Back furrowed with those harrowing lashes; those Feet, which went about doing good, rent with those nail-pierced gashes; see those Hands, whose touch healed and saved, which were even then stretched out wide to bless the whole world, wrung with that riving iron, and torn yet more by the weight of His holy Body suspended by them; but above all, look at that thorn-crowned Head, on Whose radiance the Angels gaze with joy; look at it, scarred with the bruises from that rough, felon band,

* St. John vi. 56. † Isa. i. 6.

bearing yet the shame of the spitting, drooping with its own weight on that breast of love, stained with the purple streams of His own Blood; and that yet open, mild, forgiving Eye, which looked with pity on Mary Magdalene, and won the blaspheming robber to sue for pardon from his Lord. How does that calm full orb of love speak to thee? Does it not say to thee, "Poor wanderer, this have I endured for love of thee; I loved thee and gave Myself for thee;* I thought of thee, and knew how ill thou wouldst requite My love, yet still I love thee. Love Me at least now." Wilt thou not look up to Him and say, "By Thy Grace henceforth I will love Thee. Bind me by Thy love, that I may love Thee, Lord; let me rather die than again profane the body, which Thou didst so redeem, and wound Thy love."

Or, if thou art so drawn, look up, look up above all those suns upon suns which were made by Him; look to that light unapproachable, where God dwelleth,† and gaze on that Glorious Form at the right hand of God. All

* "Who loved me and gave Himself for me." Gal. ii. 20.
† 1 Tim. vi. 16.

else is spirit. "God is a spirit."* All the choirs of angels, cherubim and seraphim, thrones, dominions, powers,—the ten thousand times ten thousand, and thousands of thousands, are all spirits. *One* Body is there, above all, adored by all, loved by all with adoring love, beauteous above all created beauty, shining above all created light, paling all by the glory of His light, for "the Lamb," Scripture saith, "is the Light thereof." † A light streams through that Deitate Body, which absorbs all created light (as, amid the full radiance of the sun we see the moon's pale light no more), the light of the Godhead united in one Person with the Manhood of Jesus. There, with a special lustre of their own, stream forth the rays of Divine light and love from those two pierced Hands, those once wounded Feet, that opened Side and Heart. There, at that moment, the moment of thy temptation, they intercede for thee; there they have interceded for thee, when thou wastedst their intercession. There is that human Eye resting still in love upon thee. There it sees thy trials, thy fainting heart, thy longings to amend, thy falls, thy

* St. John iv. 24. † Rev. xxi. 23.

repentance, thy renewed falls, and still it has loved, still loves thee. Those glorious scars in all that Majesty of heaven, seem to say to us, "So do I love you, that I would come down from heaven again, to be crucified again for you, if so I could win one soul more to love God."

He is not ashamed to wear in heaven the tokens of his humiliation; be not thou ashamed of Him and His service. Look to Him; catch, in mind, that loving, all-glorious Eye, as it beholds thee, and say, "Saviour, save me; let me not again degrade the body which Thou hast vouchsafed to take, which Thou hast so glorified, and in which Thou vouchsafedst still to remember me, Thy poor sinner, redeemed with Thy precious Blood."

Look, in which way thou willest, to Jesus; and He who, while on earth, touched the poor fevered body, and "rebuked the fever, and forthwith, it departed from" * the sufferer, will slake any fever of thine. Only, will with thine whole heart to be freed; will to be *that* for which the Father created thee, the Son redeemed thee and intercedeth for

* St. Luke iv. 39.

thee, the Holy Ghost sanctifieth thee. Remember that He willeth to "fashion this our body of humiliation, that it may be made like unto His glorious body," * and resolve by His grace to degrade no more the Body which He so longs to glorify with Himself. Be earnest, and in place of those things which thou thyself hatest afterwards, destroying thyself alone, or others for whom with thee Christ did die, there will enter in "some sweetness of things eternal," the foretaste of everlasting joy in thine own Lord.

"*BLESSED ARE THE PURE IN HEART, FOR THEY SHALL SEE GOD.*"

FINIS.

* Phil. iii. 21.

APPENDIX.

Helps to Purity of Life.

"I keep under my body, and bring it into subjection."
—1 *Cor.* ix. 27.

THE following simple rules of life, if bravely followed, will be found most useful to men who honestly wish to conquer evil passions, and lead a steady life.

PREVENTION.

1.—*Constant occupation;* work and exercise keep the body healthy.

Reading, recreation, and wholesome amusement should leave the mind no idle time or inclination for brooding over foul thoughts.

2.—*Moderation* in eating, drinking, and sleep. Highly-seasoned food, strong drink, and slothful habits produce evil desires; wholesome food, hard bed, getting up as soon as awake, getting to sleep as soon as possible, and fresh air in the bedroom, will help to keep them off.

3.—*The plentiful use of cold water,* scrupulous cleanliness, bathing and sponging help to prevent unchaste desires.

4.—*Avoid unhealthy excitements,* such as foul talk, pictures, reading, amusements, or company.

Choose your company, amusements, and occupations when you are sober-minded, and keep to them. It is not easy to get out of trials after rushing into them of one own's accord.

5.—*Try to be unselfish.* So long as a man thinks and acts for others rather than for himself he will be pure. Impurity is self-indulgence in a bad form.

6.—*Pray daily.* "Lead us not into temptation, but deliver us from the evil."—*The Lord's Prayer.*

7.—*Use the means of grace* and spiritual life God offers you.

"He that soweth to his flesh, shall of the flesh reap corruption; *but he that soweth to the Spirit.*

shall of the Spirit reap Life Everlasting."—*Gal.* vi. 7, 8.

Holy Communion. "This do in remembrance of Me."—*Luke* xxii. 19.

"Grant us therefore, gracious Lord, so to eat the flesh of Thy dear Son Jesus Christ, and to drink His blood, *that our sinful bodies may be made clean by His body*, and our souls washed through His most precious blood."—*Book of Common Prayer.*"

WHEN TEMPTED.

1.—*Instant flight* is your best chance. Directly an impure fancy takes you, change your place or occupation instantly. Get some hard work or exercise at once, if possible.

2.—*If obliged* to stay where you must hear or see foul things, set a strict guard on your senses till you can get away. Don't look, don't listen, keep silence, *don't laugh.*

IF YOU ARE GIVING WAY.

1.—"*Resist beginnings,* all too late the cure,
When ills have gathered strength by long delay."

2.—*Call to mind the presence of God.* Repeat to yourself *several times*—

"Thou God seest me," or

"How can I do this great wickedness, and sin against God?" or

"By Thy Cross and Precious Blood, good Lord, deliver me," or

"Lead me not into temptation, but deliver me from the evil."

AFTER A FALL.

1.—*Never despair* or give in. Don't go from bad to worse.

"I hold it true with him who sings—
That men may rise on stepping-stones
Of their dead selves, to higher things."

Tennyson.

2.—*Confess your sin to God* at once; pray for pardon and strength; renew your resolve; try again.

IF YOU WANT ADVICE.

For the health of your body.

On no account consult doctors who advertise. They are generally ignorant men, impostors, who get money out of their patients by working upon their fears.

Regular practitioners, physicians or surgeons, will give you good and *kind* advice, if you treat them with confidence, and tell the truth about your case. If you keep back the truth you will not get rid of your trouble.

For the health of your soul.

"If there be any of you who cannot quiet his

own conscience, but requireth further comfort or counsel, let him come to some discreet and learned minister of God's word, and open his grief; that by the ministry of God's Holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness."—*Book of Common Prayer.*

THE "WHITE CROSS" OBLIGATIONS.

I promise, by the help of God,

1. **To treat all women with respect, and endeavour to protect them from wrong and degradation.**

2. **To endeavour to put down all indecent language and coarse jests.**

3. **To maintain the law of purity as equally binding on men and women.**

4. **To endeavour to spread these principles among my companions, and to try and help my younger brothers.**

5. **To use every possible means to fulfil the command, "Keep THYSELF pure."**

PRAYERS OF THE "WHITE CROSS" LEAGUE.

O LORD Jesu Christ, sinless Son of Man, Who art evermore ready to succour them that are tempted, grant unto us, Thy servants in this league, both valour and constancy, that we may keep undefiled our own purity, fight manfully against the corruption that is in the world, and shield and rescue those that are in peril and sore beset. Restore the fallen, O Lord, to themselves and Thee, and in garments white through Thy Blood bring us all unto the home where the pure in heart see God. These things we ask of the love of the Father and the power of the Holy Ghost, in Thy Name, Who with Them livest and reignest one God, world without end. *Amen.*

ARCHBISHOP BENSON.

O ALMIGHTY God, the Fountain of all power and wisdom and goodness, look mercifully upon us Thy servants. Thou knowest how hard is the work which Thou hast entrusted to us. Let Thy strength be made perfect in our weakness. Give us a right judgment, holy courage, and godly restraint. Keep us pure in heart, that by faith we may see Thy Face, and go forth in the power of the Holy Ghost, to establish on earth Thy kingdom of righteousness. Prosper, O Heavenly Father, the work of our hands upon us, for the glory of Thy great name, through Jesus Christ our Lord. *Amen.*

BISHOP G. H. WILKINSON.

O GOD I most humbly pray Thee to give me a heart made clean from all stain of evil, that I may be pure in thought, word, and deed, unto my life's end. Make me strong to hold out when I am tempted to go wrong, and strong to help others who are weaker or younger than myself. Forgive all my past sins, and by THY SPIRIT kindle in me the love of all that is pure on earth and holy in Heaven, through Jesus Christ our Lord. *Amen.*

"O Crown of more than royal worth
That to the pure in heart is given,
To taste the sweetest joys of earth.
And see the Face of God in Heaven."

REV. DR. H. M. BUTLER.

WHITE CROSS LEAGUE

CHURCH OF ENGLAND SOCIETY,

7, DEAN'S YARD,

WESTMINSTER ABBEY.

Application for information or for Admission as Member of the Central Society should be addressed to the Secretary as above.

The objects of the Society are to promote –

1. Purity among men.
2. A chivalrous respect for womanhood.
3. The preservation of the young from contamination.
4. Rescue work.
5. A higher tone of public opinion.

Membership of the Central Society is open to (*a*) men only, who (*b*) must be over 18 years of age, who (*c*) undertake to promote the objects of the Society, who (*d*) engage to subscribe to its funds at least Five Shillings per annum, due on 1st January, and who (*e*) shall be admitted by the Council to be Members.

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